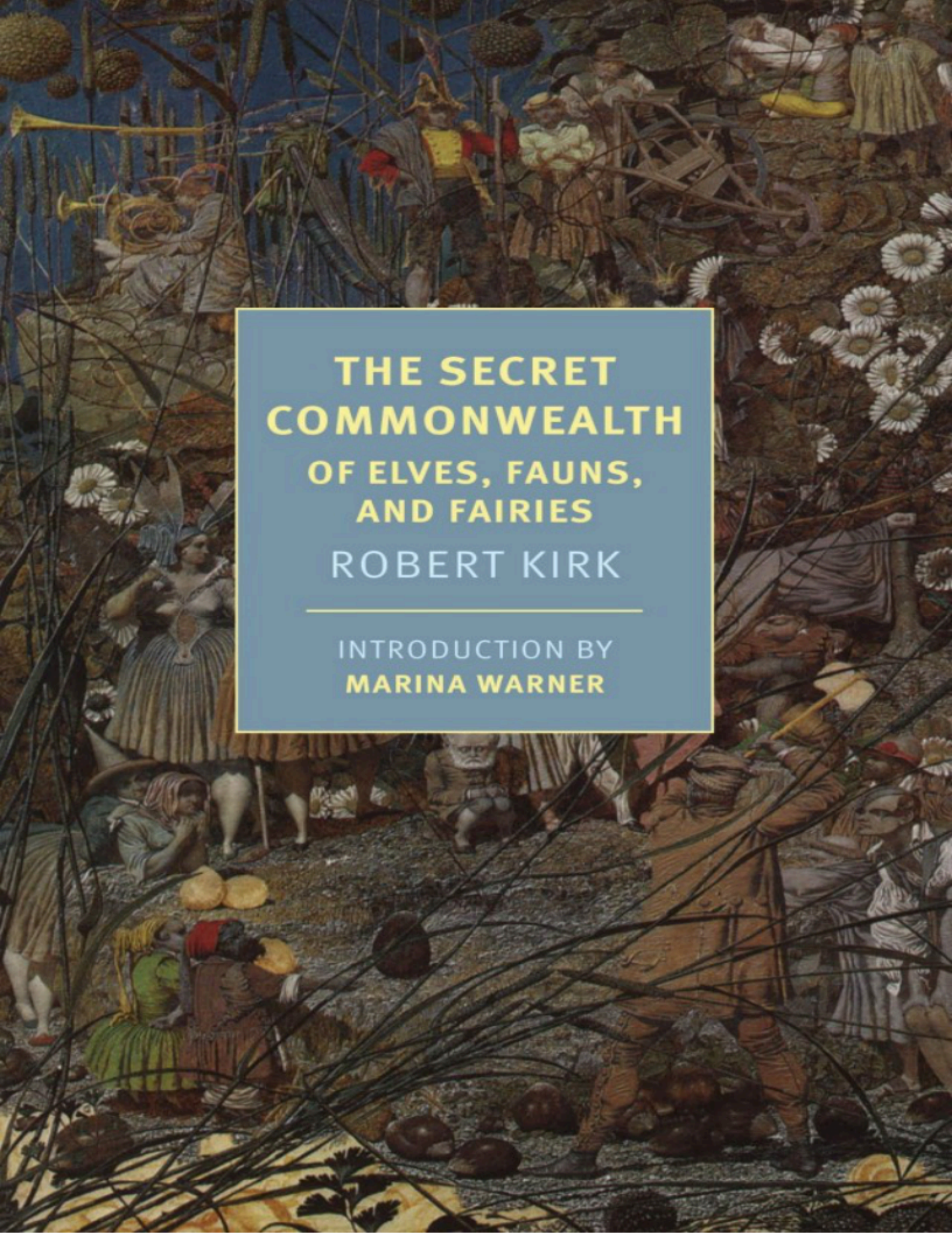

THE SECRET COMMONWEALTH

OF ELVES, FAUNS, AND FAIRIES

ROBERT KIRK

INTRODUCTION BY
MARINA WARNER

The Secret Commonwealth of Elves, Fauns, and Fairies

Robert Kirk & Marina Warner
NYRB Classics (Jan 1815)

Rating: ★★★★☆

A classic, enchanting document of Scottish folklore about fairies, elves, and other supernatural creatures.

Late in the seventeenth century, Robert Kirk, an Episcopalian minister in the Scottish Highlands, set out to collect his parishioners' many striking stories about elves, fairies, fauns, doppelgängers, wraiths, and other beings of, in Kirk's words, "a middle nature betwixt man and angel." For Kirk these stories constituted strong evidence for the reality of a supernatural world, existing parallel to ours, which, he passionately believed, demanded exploration as much as the New World across the seas. Kirk defended these views in *The Secret Commonwealth* , an essay that was left in manuscript when he died in 1692. It is a rare and fascinating work, an extraordinary amalgam of science, religion, and folklore, suffused with the spirit of active curiosity and bemused wonder that fills Robert Burton's *Anatomy of Melancholy* and the works of Sir Thomas Browne. *The Secret Commonwealth* is not only a remarkable document in the history of ideas but a study of enchantment that enchants in its own right.

First published in 1815 by Sir Walter Scott, then reedited in 1893 by Andrew Lang, with a dedication to Robert Louis Stevenson, *The Secret Commonwealth* has long been difficult to obtain—available, if at all, only in scholarly editions. This new edition modernizes the spelling and punctuation of Kirk's little book and features a wide-ranging and illuminating introduction by the critic and historian Marina Warner, who brings out the originality of Kirk's contribution and reflects on the ongoing life of fairies in the modern mind.

Review

"Kirk's writing is often enchanting. He describes fairies with 'bodies of condensed cloud', chameleon bodies 'that swim in air'. Sometimes he is terrifying, as when he writes of the 'joint eater or just halver . . . he continues lean, like a hawk or heron, notwithstanding his devouring appetite'. . . . Posthumously—if that is the right word—Kirk became famous as the victim of the fairies rather than their champion. He was swept away by them. They must have welcomed so learned and genial a champion." —Diane Purkiss, *The Times Literary Supplement*

"Kirk treats the land of faery as a mere fact in nature, a world with its own laws, which he investigates without fear of the Accuser of the Brethren. We may thus regard him as an early student in the folk-lore of psychical research." —Andrew Lang

"Kirk is a magnificent dish to set before any student of either folk-lore or folk-psychology." — *Times Literary Supplement*

"A slim quarto-size book (like a paperback novel in boards) and less than a hundred pages of text, this New York Review of Books edition is the first in more than a century and contains a well-written introduction and end notes by Marina Warner. Also included is Kirk's own glossary of 'difficult words,' in which we learn the 17th-century meanings of adscititious, defaecat, lychnobious and noctambulo." — *The Philadelphia Inquirer*

"Kirk's *Secret Commonwealth* is one of those books which are well known but hard to come by . . . His little treatise is a most careful and thorough piece of work, made the more so by the spirit in which it was written . . . The result is one of the completest descriptions extant of that special phase of popular belief." — *The Times Literary Supplement*

About the Author

Robert Kirk (1641?–1692) was the seventh son of James Kirk, Minister of Aberfoyle. He studied at

Edinburgh and St. Andrews, became Minister of Balquhidder in 1664, and succeeded his father at Aberfoyle in 1685. Kirk published the first Gaelic translation of the Psalms and oversaw the preparation of the first romanized version of the Gaelic Bible. *The Secret Commonwealth* was left in manuscript at the time of his death.

Marina Warner ’s studies of religion, mythology, and fairy tales include *Alone of All Her Sex: The Myth and the Cult of the Virgin Mary* , *From the Beast to the Blonde* , and *Stranger Magic* (National Book Critics Circle Award for Literary Criticism; Truman Capote Award). A Fellow of the British Academy, Warner is also a professor of English and creative writing at Birkbeck, University of London. In 2015 she was given the Holberg Prize and in 2017 she was elected president of the Royal Society of Literature. Her most recent book is *Forms of Enchantment: Writings on Art and Artists*.

The Secret Commonwealth of Elves, Fauns & Fairies

A Study in Folk-Lore & Psychical Research.
by

Robert Kirk,

M.A., Minister of Aberfoyle, A.D. 1691.
The Comment by

Andrew Lang, M.A.

A.D. 1893

LONDON. M.D.CCCXCIII. PUBLISHED BY DAVID NUTT, IN THE STRAND

This web edition published by Global Grey.

This work is licensed under a Creative Commons Licence. You are free: to copy, distribute, display, and perform the work, and to make derivative works under the following conditions: you must attribute the work in the manner specified by the licensor; you may not use this work for commercial purposes; if you alter, transform, or build upon this work, you may distribute the resulting work only under a license identical to this one. For any reuse or distribution, you must make clear to others the license terms of this work. Any of these conditions can be waived if you get permission from the licensor. Your fair use and other rights are in no way affected by the above.

www.globalgrey.co.uk

Table of Contents

DEDICATION

INTRODUCTION

I. THE HISTORY OF THE BOOK AND AUTHOR

II. THE SECRET COMMONWEALTH

III. "THE SUBTERRANEAN INHABITANTS"

IV. FAIRYLAND AND HADES

V. FAIRIES AND PSYCHICAL RESEARCH

VI. SECOND SIGHT AND "TELEPATHY"

COLOPHON

THE SECRET COMMONWEALTH

PREAMBLE

TITLE PAGE

CHAPTER 1: OF THE SUBTERRANEAN INHABITANTS

CHAPTER 2

CHAPTER 3

CHAPTER 4

CHAPTER 5

CHAPTER 6

CHAPTER 7

CHAPTER 8

CHAPTER 9

CHAPTER 10

CHAPTER 11

CHAPTER 12

CHAPTER 13

CHAPTER 14

CHAPTER 15

A SUCCINT ACCOMPT OF MY LORD TARBOTT'S RELATIONS

CONCLUSIONS

NOTE

POSTSCRIPT

DEDICATION TO ROBERT LOUIS STEVENSON,

O Louis! you that like them maist,
Ye're far frae kelpie, wraith, and ghaist,
And fairy dames, no unco chaste,
And haunted cell.
Among a heathen clan ye're placed,
That kens na hell!

Ye hae nae heather, peat, nor birks,
Nae troot in a' your burnies lurks,
There are nae bonny U. P. kirks,
An awfa' place!
Nane kens the Covenant o' Works
Frae that of Grace!

But whiles, maybe, to them ye'll read
Blads o' the Covenanting creed,
And whiles their pagan wames ye'll feed
On halesome parritch;
And sync ye'll gar them learn a screed
O' the Shorter Carritch.

Yet thae uncovenanted shavers
Hae rowth, ye say, o' clash and clavers
O' gods and etins--auld wives' havers,
But their delight ;
The voice d him that tells them quavers
Just wi' fair fright.

And ye might tell, ayont the faem,
Thae Hieland clashes o' oor hame.
To speak the truth, I tak' na shame
To half believe them;
And, stamped wi' TUSITALA'S name,
They'll a' receive them.

And folk to come, ayont the sea,
May hear the yowl of the Banshie,
And frae the water-kelpie flee,
Ere a' things cease,
And island bairns may stolen be
By the Folk o' Peace.

Faith, they might steal me, wi' ma will,
And, ken'd I ony Fairy hill,
I'd lay me down there, snod and still,
Their land to win,
For, man, I've maistly had my fill
O' this world's din.

The Fairy Minister

IN MEMORY OF
THE: REV. ROBERT KIRK,
WHO WENT TO HIS OWN HERD, AND ENTERED INTO

THE LAND OF THE PEOPLE OF PEACE,
IN THE YEAR OF GRACE SIXTEEN
HUNDRED AND NINETY-TWO,
AND OF HIS AGE
FIFTY-TWO.

People of Peace! A peaceful man,
Well worthy of your love was he,
Who, while the roaring Garry ran
Red with the life-blood of Dundee,
While coats were turning, crowns were falling,
Wandered along his valley still,
And heard your mystic voices calling
From fairy knowe and haunted hill.
He heard, he saw, he knew too well
The secrets of your fairy clan;
You stole him from the haunted dell,
Who never more was seen of man.
Now far from heaven, and safe from hell,
Unknown of earth, he wanders free.
Would that he might return and tell
Of his mysterious company!
For we have tired the Folk of Peace
No more they tax our corn and oil
Their dances on the moorland cease,
The Brownie stints his wonted tail.
No more shall any shepherd meet
The ladies of the fairy clan,
Nor are their deathly kisses sweet
On lips of any earthly man.
And half I envy him who now,
Clothed in her Court's enchanted green,
By moonlit loch or mountain's brow
Is Chaplain to the Fairy Queen.
A. L.

INTRODUCTION

I. THE HISTORY OF THE BOOK AND AUTHOR

THE bibliography of the following little tract is extremely obscure. The title-page of the edition of 1815, which we reproduce, gives the date as 1691. Sir Walter Scott says in his *Demonology and Witchcraft*, (1830, p. 163, note), "It was printed with the author's name in 1691, and reprinted, in 1815, for Longman & Co." But was there really a printed edition of 1691? Scott says that he never met with an example. Research in our great libraries has discovered none, and there is none save that of 1815 at Abbotsford. The reprint, of one hundred copies, was made, as it states, from no printed text, but from "a manuscript copy preserved in the Advocates' Library." On page 45 of the edition of 1815, at the end of the comments on Lord Tarbott's Letters, there is a "Note by the Transcriber"--that is, the person who wrote out the manuscript in the Advocates' Library: "See the rest in a little manuscript belonging to Coline Kirk." Now Coline or Colin Kirk, Writer to the Signet, was the son of the Rev. Mr. Kirk, author of the tract. If the son had his father's book only in manuscript, it seems very probable that it was not printed in 1691; that the title-page is only the title-page of a manuscript. Till some printed text of 1691 is discovered, we may doubt, then, whether the hundred copies published in 1815, and now somewhat rare, be not the original printed edition. The editor has a copy of 1815, but it is the only one which he has met with for sale.

The Rev. Robert Kirk, the author of *The Secret Commonwealth*, was a student of theology at St. Andrews: his Master's degree, however, he took at Edinburgh. He was (and this is notable) the youngest and *seventh* son of Mr. James Kirk, minister of Aberfoyle, the place familiar to all readers of *Rob Roy*. As a seventh son, he was, no doubt, specially gifted, and in *The Secret Commonwealth* he lays some stress on the mystic privileges of such birth. There may be "some secret virtue in the womb of the parent, which increaseth until the seventh son be borne, and decreaseth by the same degree afterwards." It would not surprise us if Mr. Kirk, no less than the Rev. Robert Blair of St. Andrews (1650-60), could heal scrofula by the touch, like royal persons--Charles III. in Italy, for example. As is well known to all, the House of Brunswick has no such powers. However this may have been, Mr. Kirk was probably drawn, by his seventh sonship, to a more careful study of psychical phenomena than most of his brethren bestowed. Little is known of his life. He was minister originally of Balquidder, whence, in 1685, he was transferred to Aberfoyle. This was no Covenanting district, and there is no bigotry in Mr. Kirk's dissertation. He was employed on an "Irish" translation of the Bible, and he published a Psalter in Gaelic (1684). He married, first, Isobel, daughter of Sir Colin Campbell of Mochester, who died in 1680, and, secondly, the daughter of Campbell of Fordy: this lady survived him. From his connection with Campbells, we may misdoubt him for a Whig. By his first wife he had a son, Colin Kirk, W.S.; by his second wife, a son who was minister of Dornoch. He died (if he did die, which is disputed) in 1692, aged about fifty-one; his tomb was inscribed--

ROBERTUS KIRK, A.M. Linguæ Hiberniæ Lumen.

The tomb, in Scott's time, was to be seen in the cast end of the churchyard of Aberfoyle; but the ashes of Mr. Kirk *are not there*. His successor, the Rev. Dr. Grahame, in his *Sketches of Picturesque Scenery*, informs us that, as Mr. Kirk was walking on a *dun-shi*, or fairy-hill, in his neighbourhood, he sunk down in a swoon, which was taken for death. " After the ceremony of a seeming funeral," writes Scott (*op. cit*., p. 105), "the form of the Rev. Robert Kirk appeared to a relation, and commanded him to go to Grahame of Duchray. 'Say to Duchray, who is my cousin as well as your own, that I am not dead, but a captive in Fairyland; and only one chance remains for my liberation. When the posthumous child, of which my wife has been delivered since my disappearance, shall be brought to baptism, I will appear in the room, when, if Duchray shall throw over my head the knife or dirk which he holds in his hand, I may be restored to society; but if this is neglected, I am lost for ever.'" True to his tryst, Mr. Kirk did appear at the christening and "was visibly seen;" but Duchray was so astonished that he did not throw his dirk over the head of the appearance, and to society Mr. Kirk has not yet been restored. This is extremely to be regretted, as he could now add matter of much importance to his treatise. Neither history nor tradition has more to tell about Mr. Robert Kirk, who seems to have been a man of good family, a student, and, as his book shows, an innocent and learned person.

II. THE SECRET COMMONWEALTH

The tract, of which the reader now knows the history, is a little volume of somewhat singular character. Written in 1691 by the Rev. Robert Kirk, minister of Aberfoyle, it is a kind of metaphysic of the Fairy world. Haying lived through the period of the sufferings of the Kirk, the author might have been expected either to neglect Fairyland altogether, or to regard it as a mere appanage of Satan's kingdom--a "burning question" indeed, for some of the witches who suffered at Presbyterian hands were merely narrators of popular tales about the state of the dead. That she trafficked with the dead, and from a ghost won a medical recipe for the cure of Archbishop Adamson of St. Andrews, was the charge against Alison Pearson. "The Bischope keipit his castle lyk a tod in his holl, seik of a disease of grait fetiditie, and oftymes under the cure of women suspected of witchcraft, namlie, ane wha confessit hir to haiff learnit medecin of ane callit Mr. Wilyeam Simsone, that apeired divers tymes to hir efter his dead, and gaiff hir a buik. . . . She was execut in Edinbruche for a witch " (James Melville's *Diary*, p. 137, 1583). The Archbishop, like other witches, had a familiar in the form of a hare, which once ran before him down the street. These were the beliefs of men of learning like James, the nephew and companion of Andrew Melville. Even in our author's own time, Archbishop Sharp was accused of entertaining "the muckle black Deil" in his study at midnight, and of being "levitated" and dancing in the air. This last feat, creditable to a saint or a Neo-Platonist like Plotinus, was reckoned for sin to Archbishop Sharp, as may be read in Wodrow's *Analecta*. Thus all Fairydom was commonly looked on as under the same guilt as witchcraft. Yet Mr. Kirk of Aberfoyle, living among Celtic people, treats the land of faery as a mere fact in nature, a world with its own laws, which he investigates without fear of the Accuser of the Brethren. We may thus regard him, even more than Wodrow, as an early student in folk-lore and in psychical research--topics which run into each other--and he shows nothing of the usual persecuting disposition. Nor, again, is Mr. Kirk like Glanvil and Henry More. He does not, save in his title-page and in one brief passage, make superstitious creeds or psychical phenomena into arguments and proofs against modern Sadducees. Firm in his belief, he treats his matter in a scientific spirit, as if he were dealing with generally recognised physical phenomena.

Our study of Mr. Kirk's little tractate must have a double aspect. It must be an essay partly on folk-lore, on popular beliefs, their relation to similar beliefs in other parts of the world, and the residuum of fact, preserved by tradition, which they may contain. On the other hand, as mental phenomena are in question--such things as premonitions, hallucinations, abnormal or unusual experiences generally--a criticism of Mr. Kirk must verge on "Psychical Research." The Society organised for that difficult subject certainly takes a vast deal of trouble about all manner of odd reports and strange visions. It "transfers" thoughts of no value, at a great expense of time and of serious hard work. But, as far as the writer has read the Society's Proceedings, it "takes no keep," as Malory says, of these affairs in their historical aspect. Whatever hallucination, or illusion, or imposture, or the "subliminal self" can do today, has always been done among peoples in every degree of civilisation. An historical study of the topic, as contained in trials for witchcraft, in the reports of travellers and missionaries, in the works of the seventeenth-century Platonists, More, Glanvill, Sinclair, and others, and in the rare tracts such as *The Devil in Glen Luce* and *The Just Devil of Woodstock*, not to mention Lavater, Wierus, Thyræus, Reginald Scott, and so on, is as necessary to the psychologist as to the folklorist. [1] If there be an element of fact in modern hypnotic experiments (a matter on which I have really no opinion), it is plain that old magic and witchcraft are not mere illusions, or not commonplace illusions. The subliminal self has his stroke in these affairs. Assuredly the Psychologists should have an historical department. The evidence which they would find is, of course, vitiated in many obvious ways, but the evidence contains much that coincides with that of modern times, and the coincidence can hardly be designed--that is to say, the old Highland seers had no design of abetting modern inquiry. It may be, however, that their methods and ideas have been traditionally handed down to modern "sensitives" and "mediums." At all events, here is an historical chapter, if it be but a chapter in "The History of Human Error." These wide and multifarious topics can only be touched on lightly in this essay; the author will be content if he directs the attention of students with more leisure and a better library of *diablerie* to the matter. But first we glance at *The Secret Commonwealth* as folk-lorists.

Footnotes;

1 "The Psychical Society." The Psychical Society, as far as the writer is aware has not examined officially the old accounts of the phenomena which it investigates at present. The Catalogue of the Society's Library, however, proves that it does not lack the materials.

III. "THE SUBTERRANEAN INHABITANTS"

Mr. Kirk's first chapter, "Of the Subterranean Inhabitants," naturally suggests the recent speculations of Mr. MacRitchie. The gist of Mr. MacRitchie's *Testimony of Tradition* is that there once was a race of earth-dwellers in this island; that their artificial caves still exist; that this people survive in popular memory as "the legendary Feens," and as the Pechts of popular tales, in which they are regarded as dwarfs. "The Pechs were unco wee bodies, but terrible strang." Here, then, it might be thought that we have the origin of Fairy beliefs. There really was, on this showing, a dwarf race, who actually did live in the "fairy-hills," or howes, now commonly looked on as sepulchral monuments.

There is much in Mr. MacRitchie's theory which does not commend itself to me. The modern legends of Pechts as builders of Glasgow Cathedral, for example, do not appear to prove such a late survival of a race known as Picts, but are on a level with the old Greek belief that the Cyclopes built Mycenæ (*Testimony of Tradition*, p. 72). Granting, for the sake of discussion, that there were still Picts or Pechs in Galloway when Glasgow Cathedral was built (in the twelfth century), these wild Galloway men, scourges of the English Border, were the very last people to be employed as masons. The truth is that the recent Scotch have entirely forgotten the ages of mediæval art. Accustomed to the ill-built barns of a robbed and stinted Kirk, they looked on the. Cathedral as no work of ordinary human beings. It was a creation of the Pechts, as Mycenæ and Tiryns of the mighty walls were creations of the Cyclopes. By another coincidence, the well-known story of the last Pecht, who refuses to divulge the secret of the heather ale, is told in the Volsunga Saga, and in the *Nibelungenlied*, of the Last Niflung. Again, the breaking of a bar of iron, which he takes for a human arm, by the last Pecht is a tale current of the Drakos in modern Greece (see Chambers's *Popular Traditions of Scotland* for the last Pecht). I cannot believe that the historical Picts were a set of half-naked, dwarfish savages, hairy men living underground. These are the topics of Sir Arthur Wardour and Monkbarns. Mr. W. F. Skene may be said to have put the historic Picts in their proper place as the ancestors of the Highlanders. The Pecht of legend answers to the Drakos and the Cyclopes: the beliefs about his habits may have been suggested by the tumuli, still more by the *brochs*: it seems less probable that they represent an historical memory. As to the Irish "Feens," the topic can only be discussed by Celtic scholars. But it does not follow, because the leader of the Feens seemed a dwarf among giants, that therefore his people were a dwarfish race. [1] The story proves no more than Gulliver's Travels.

Once more, we often read in the Sagas of a hero like Grettir, who opens a howe, has a conflict with a "barrow-wight," as Mr. Morris calls the "howe-dweller," and wins gold and weapons. But the dweller in the howe is often merely the able-bodied ghost of the Norseman, a known and named character, who is buried there; he is not a Pecht. Thus, as it seems to me, the Scotch and Celts possessed a theory of a legendary people, as did the Greeks. Whether any actual traditions of an earlier, perhaps a Finnish race, was at the bottom of the legend, is an obscure question, But, having such a belief, the Scotch easily discovered homes for the fancied people in the sepulchral howes: they "combined their information." The Fairies, again, are composite creatures. As they came to births and christenings, and as Norse wise-wives (as in the Saga of Eric the Red) prophesied at festivals, Mr. MacRitchie combines his own information. The Wise-wife is a Finn woman, and Finn and Fairy amalgamate. But the Egyptians, as in the *Tale of Two Brothers* (Maspero, *Contes Egyptiens*), had their Hathors, who came and prophesied at births; the Greeks had their Mœræ, as in the story of Meleager and the burning brand. The Hathors and Mœræ play, in ancient Egypt and in ancient Greece, the part of Fairies at the christening, but surely they were not Finnish women! In short, though a memory of some old race may have mingled in the composite Fairy belief, this is at most but an element in the whole, and the part played by ancestral spirits, naturally earth-dwellers, is probably more important. Bishop Callaway has pointed out, in the preface to his *Zulu Tales*, that what the Highlanders say of the Fairies the Zulus say of "the Ancestors." In many ways, as when persons carried off to Fairyland meet relations or friends lately deceased, who warn them, as Persephone and Steenie Steenson were warned, to eat no food in this place, Fairyland is clearly a memory of the pre-Christian Hades. There are other elements in the complex mass of Fairy tradition, but Chaucer knew "the Fairy Queen Proserpina," as Campion calls her, and it is plain that in very fact "the dread Persephone," the "Queen over death and the dead," had dwindled into the lady who borrows Tamlane in the ballad. Indeed Kirk mentions but does not approve of this explanation, "that those subterranean people are departed souls." Now, as was said, the dead are dwellers under earth. The worshippers of Chthonian Demeter (Achaia) beat the earth with wands; so does the Zulu sorcerer when he appeals to the Ancestors. And a Macdonald in Moidart, being pressed for his rent, beat the earth, and cried aloud to his dead chief, "Simon, hear me; you were always good to me." [2]

Footnotes;

1 The Testimony of Tradition, p. 75.
2 In Father Macdonald's book on Moidart.

IV. FAIRYLAND AND HADES

Thus, to my mind at least, the *Subterranean Inhabitants* of Mr. Kirk's book are not so much a traditional recollection of a real dwarfish race living underground (a hypothesis of Sir Walter Scott's), as a lingering memory of the Chthonian beings, "the Ancestors." A good case in point is that of Bessie Dunlop, of Dalry, in Ayrshire, tried on 8th November 1576 for witchcraft. She dealt in medicine and white magic, and obtained her prescriptions from Thomas Reid, slain at Pinkie fight (1547), who often appeared to her, and tried to lead her off to Fairyland. She, like Alison Pearson, was "convict and burnt" (Scott's *Demonology*, p. 146, and Pitcairn's *Criminal Trials*). Both ladies knew the Fairy Queen, and Alison Pearson beheld Maitland of Lethington, and Buccleugh, in Fairyland, as is recounted in a rhymed satire on Archbishop Adamson (Dalzell's *Scottish Poems*, p. 321). These are excellent proofs that Fairyland was a kind of Hades, or home of the dead.

Mr. Kirk, who speaks of the *Sleagh Maith* as confidently as if he were discussing the habits of some remote race which he has visited, credits them, as the Greek gods were credited, with the power of nourishing themselves on some fine essential part of human sacrifice, of human food, "some fine spirituous Liquors, that peirce like pure Air and Oil, on the poyson or substance of Corns and Liquors." Others, more gross, steal the actual grain, "as do Crowes and Mice." They are heard hammering in the howes: as Brownies they enter houses and cleanse the hearths. They are the Domovoys, as the Russians call them. John Major, in his exposition of St. Matthew (1518, fol. xlviii.), gives perhaps the oldest account of Brownies, in a believing temper. Major styles them Fauni or *brobne*. They thrash as much grain in one night as twenty men could do. They throw stones about among people sitting by the fire. Whether they can predict future events is doubtful (see Mr. Constable in Major's *Greater Britain*, p. xxx. Edinburgh, 1892). To us they seem not much remote from the Roman Lares--spirits of the household, of the hearth. In all these creatures Mr. Kirk recognises "an abstruse People," who were before our more substantial race, whose furrows are still to be seen on the hill-tops. They never were, to his mind, plain palpable folk; they are only visible, in their quarterly flittings, to men of the second sight. That gift of vision includes not only power to see distant or future events, but the viewless forms of air. To shun the flittings, men visit church on the first Sunday of the quarter: then they will be hallowed against elf-shots, "these Arrows that fly in the dark." As is well known, superstition explained the Neolithic arrow-heads as Fairy weapons; it does not follow that a tradition of a Neolithic people suggested the belief in Fairies. But we cannot deny absolutely that some such memory of an earlier race, a shy and fugitive people who used weapons of stone, may conceivably play its part in the Fairy legend.

Thence Mr. Kirk glides into that singular theory of savage metaphysics which somewhat resembles the Platonic doctrine of Ideas. All things, in Red Indian belief, have somewhere their ideal counterpart or "Father." Thus a donkey, when first seen, was regarded as "the Father" or archetype "of Rabbits." Now the second-sighted behold the "Double-man," "Doppel-ganger," "Astral Body," "Wraith," or what you will, of a living person, and that is merely his counterpart in the abstruse world. The industry of the Psychical Society has collected much material--evidence, whatever its value, for the existence of the Double-man. We may call it a hallucination, which does not greatly increase our knowledge. From personal experience, and the experience of friends, I am constrained to believe that we may think we see a person who is not really present to the view--who may be in the next room, or downstairs, or a hundred miles off. This experience has occurred to the sane, the unimaginative, the healthy, the free from superstition, and in circumstances by no means mystic--for example, when the person supposed to be seen was not dying, nor distressed, nor in any but the most normal condition. Indeed, the cases when there was nothing abnormal in the state of the person seen are far more numerous, in my personal knowledge, than those in which the person seen was dying, or dead, or excited. The reverse appears to be the rule in the experience of the Psychical Society. "The actual proportion of coincidental to non-coincidental cases, after all deduction for possible sources of error, was in fact such that the probability against the supposition of chance coincidence became enormous, on the assumption of ordinary accuracy on the part of informants" (Professor Sidgwick, *Proc. S. P. R.*, vol. viii. p. 607). Some 17,000 answers were collected. We must apparently accept these facts as not very abnormal nor very unusual, and doubtless as capable of some subjective explanation. But when such things occurred among imaginative and uneducated Highlanders, they became foundations and proofs of the doctrine of second sight--proofs, too, of the primitive metaphysical doctrine of counterparts and *correspondences*. "They avouch that every Element and different state of Being have Animals resembling these of another Element." By persons not knowing this, "the Roman invention of guardian Angels particularly assigned" has been promulgated. The guardian Angel of the Roman superstition is merely the Double or Co-walker--the type (in the viewless world) of the man in the apparent world. Thus are wraiths and ghosts explained by our Presbyterian psychologist and his Highland flock. All things universally have their types, their reflex: a man's type, or reflex, or "co-walker" may be seen at a distance from or near him during his life--nay, may be seen after his death. The gifted man of

second sight can tell the substantial figure from the airy counterpart. Sometimes the reflex anticipates the action of the reality: "was often seen of old to enter a House, by which the people knew that the Person of that Likeness was to visit them in a few days." It may have occurred to most of us to meet a person in the street whom we took for an acquaintance. It is not he, but we meet the real man a few paces farther on. Thus a distinguished officer, at home on leave, met a friend, as he tells me, in Piccadilly. The other passed without notice: the officer hesitated about following him, did not, and in some fifty yards met his man. There is probably no more in this than resemblance and coincidence, but this is the kind of thing which was worked by the Highlanders into their metaphysics. 1

The end of the Co-walker is obscure. "This Copy, Echo, or living Picture goes att last to his own Herd." Thus Ghosts are short-lived, and, according to M. d'Assier on the Manners of Posthumous Man (*L'Homme Posthume*), seldom survive for more than a century. By an airy being of this kind the Highlanders explained the false or morbid appetite. A "joint-eater" inhabited the patient, "he feeds two when he eats." As a rule, the Fairies get their food as witches do--take "the Pith and Milk from their Neighbours' Cows unto their own chiesehold, throw a Hair-tedder, at a great distance, by Airt Magic, only drawing a spigot fastened in a Post, which, will bring Milk as farr as a Bull will be heard to roar." This is illustrated in the drinking scene in Faust. This kind of charge is familiar in trials for witchcraft.

In accordance with the whole metaphysics of the system of doubles, which are parasites on humanity, is the superstition of nurses stolen by Fairies, and of children kidnapped while changelings are left in their place. The latter accounts for sudden decline and loss of health by a child; he is not the original child, but a Fairy brat. To guard against this, bread (as human food hateful to Fairies--so the Kanekas carry a boiled yam about at night), or the Bible, or iron is placed in the bed of childbirth. "Iron scares spirits," as the scholiast says of the drawn sword of Odysseus in Hades. The Fairy bride, in Wales, vanishes on being touched with iron.

This belief probably came in when iron was a new, rare, and mysterious metal. The mortal nurses in Fairyland are pleasantly illustrated by the ballad

"I heard a cow lows,
A bonny, bonny cow lowe,"

in C. Kirkpatrick Sharpe's *Ballad Book*. 2 This part of the superstition is not easy to elucidate. Kirk repeats the well-known tales of the blinding of the mortal who saw too clearly "by making use of their Oyntments." Well-known examples occur in Gervase of Tilbury, and are cited in Scott's note on *Tamlane* in the *Border Minstrelsy*. As Homer fables of the dead, their speech is a kind of whistling like the cry of bats--another indication of the pre-Christian Hades 3 . They have feasts and burials; and Pashley, in his Travels in Crete, tells the well-known Border story of a man who fired on a Fairy bridal, and heard a voice cry, "Ye have slain the bonny bridegroom." It is, of course, to be noted that the modern Greek superstition of the Nereids, who carry off mortal girls to dance with them till they pine away, answers to some of our Fairy legends, while it will hardly be maintained that the Nereids are a memory of pre-historic Finns. "Antic corybantic jollity" is a note of Nereids, as well as of the *Sleagh Maith*. "The Inconvenience of their *succubi*," the Fairy girls who make love to young men, is well known in the Breton ballad, *Le Sieur Nan*. The same superstition is current among the Kanekas of New Caledonia. My cousin, Mr. Atkinson, was visited by a young Kaneka, who twice or thrice returned to take leave of him with much emotion. When Mr. Atkinson asked what was the matter, the lad said that he had just met, as he thought, the girl of his heart in the forest. After a scene of dalliance she vanished, and he knew that she was a forest Fairy, and that he must die in three days, which he did. This is the "inconvenience of their succubi," regretted by Mr. Kirk. Thus it appears that the mass of these opinions is not local, nor Celtic merely, but of world-wide diffusion. Thus Sir Walter Scott observes of the Afghans and Highlanders, "Their superstitions are the same, or nearly so. The *Gholée Beabacan* (demons of the desert) resemble the *Boddach* of the Highlanders, 'who walked the heath at midnight and at noon'" (*Quarterly Review*, xiv. 289). Again, Mr. Kirk says that "Were-wolves and Witches' true Bodies are (by the union of the spirit of Nature that runs thorow all, echoing and doubling the Blow towards another) wounded at home, when the astrial or assumed Bodies are stricken elsewhere." Thus, if a witch-hare is shot, the witch's real body is hurt in the same part; and Lafitau, in North America, found that when a Huron shot a witch-bird, the real magician was stricken in the same place. The theory that the Fairies appear as "a little rough Dog" is illustrated by the Welsh Dogs of Hell. *Blackwood's Magazine* for 1818 contains many examples of these Hell-dogs, which are often invested in a sheet of fire, as Rink says is the case among the Eskimo. Take a modern instance. "Mr. F. A. Paley and friend, walking home at night on a lonely road, see a large black dog rise from it, slowly walk to the side, and disappear. They search in vain. Mr. Paley hears subsequently that this mysterious dog is the terror of the neighbourhood, but no such real dog is known." Date, summer 1837 (*Journ. of S. P. R.*, Feb. 1893, p. 31).

The dwellings of these airy shadows of mankind are, naturally, "Fairie Hills." There is such a hill, the Fairy Hill at Aberfoyle, where Mr. Kirk resided: Baillie Nicol Jarvie describes its legends in an admirable passage in *Rob Roy*. Mr. MacRitchie says, "How much of this 'howe' is artificial, or whether any of it is, remains to be discovered." It is much larger than most artificial tumuli. According to Mr. Kirk, the Highlanders "superstitiously believe the souls of their Predecessors to dwell" in the fairy-hills. "And for that end, say they, a Mote or Mount was dedicate beside every Churchyard, to receive the souls till their adjacent bodies arise, and so become as a Fairy hill." Here the Highland philosophers have conspicuously put the cart before the horse. The tumuli are much older than the churches, which were no doubt built beside them because the place had a sacred character. Two very good examples may be seen at Dalry, on the Ken, in Galloway, and at Parton, on Loch Ken. The grassy howes are large and symmetrical, and the modern Presbyterian churches occupy old sites; at Parton there are ruins of the ancient Catholic church. Round the tumulus at Dalry, according to the local form of the *Märchen* of Hesione, a great dragon used to coil in triple folds, before it was killed by the blacksmith. Nobody, perhaps, can regard these tumuli, and many like them, as anything but sepulchral. On the road between Balantrae, in Ayrshire, and Stranraer, there is a beautiful tumulus above the sea, which at once recalls the barrow above the main that Elpenor in the *Odyssey*, asked Odysseus to build for him, "the memorial of a luckless man." In the *Argonautica* of Apollonius Rhodius, the ghost of a hero who fell at Troy appears to the adventurers on a tumulus like this of the Ayrshire coast. In speaking of these barrows Mr. Kirk tells how, during a famine about 1676, two women had a vision of a treasure hid in a fairy-hill. This they excavated, and discovered some coins "of good money." The great gold corslet of the British Museum is said to have been found in Wales, where tradition spoke of a ghost in golden armour which haunted a hillock. The hillock was excavated, and the golden corslet, like the Shakespearian bricks, is "alive to testify" to the truth of the story.

Footnotes;

1 A much odder case is reported. Two young men photographed a reach of a river. In the photograph, when printed, was visible the dead body of a woman floating on the stream. The water was dragged. Nothing was found; but two or three days later a girl drowned herself in the pool! As the Reports of the Psychical Society sometimes say, "no confirmation has been obtained;" but this is a pleasing instance of the Reflex, and of second sight in a photographic camera.

2 It is also published in Mrs. Graham Tomson's Border Ballads (Walter Scott).

3 "Their speech is a kind of whistling." That the voice of spirits is a kind of whistling, twittering, or chirping, is a very widely diffused and ancient belief. The ghosts in Homer twitter like bats; in New Caledonia an English settler found that he could scare the natives from a piece of ground by whistling there at night. Mr. Samuel Wesley says, "I followed the noise into almost every room in the house, both by day and by night, with lights and without, and have sat alone for some time, and, when I heard the noise, spoke to it to tell me what it was, but never heard any articulate voice, and only once or twice two or three feeble squeaks, a little louder than the chirping of a bird, and not like the noise of rats, which I have often heard" (Memoirs of the Wesley Family, p. 164). Professor Alexander mentions the "peculiar whistling sound" at some manifestations in Rio Janeiro as "rather frequent " (Proc. S. P. R., 81 xix. 180). Here children were the mediums; how did they get the idea of the traditional whistle? See also the following note.

V. FAIRIES AND PSYCHICAL RESEARCH

The Fairy belief, we have said, is a composite thing. On the materials given by tradition, such as the memory, perhaps, of a pre-historic race, and by old religion, as in the thoughts about the pre-Christian Hades, poetry and fancy have been at work. Consumption, lingering disease, unexplained disappearances, sudden deaths, have been accounted for by the agency of the Fairies, or People of Peace. If the superstition included no more than this, we might regard it as a natural result of imagination, dealing with facts quite natural in the ordinary course of things. But there are elements in the belief which cannot be so easily dismissed. We must ask whether the abnormal phenomena which have been so frequently discussed, fought over, forgotten, and revived, do not enter into the general mass of folk-lore. They appear most notably in the two branches of Browniedom--of "Pixies," as they say in Devonshire, who haunt the house, and in the alleged examples of the second sight. The former topic is the more obscure, if not the more curious. Let us examine the occurrences, then, which may have begotten the belief in Brownies, and in house-haunting Pixies or Fairies. These appearances may be alleged, on one hand, to be actual facts in Nature, the workings of some yet unexplained forces; or they may merely be the consequences of some very old traditional method of imposture, vulgar in itself, but still historical. That form of imposture, again, may be wrought either by conscious agents, or unconsciously and automatically by persons under the influence of somnambulism; or, finally, the phenomena may in various cases be due to any one of these three agencies, all of which may possibly be *veræ causæ*, as conscious imposture and trickery is certainly one *vera causa*.

In Mr. Kirk's book we meet "the invisible Wights which haunt Houses, . . . throw great Stones, Pieces of Earth and Wood at the Inhabitants," but "hurt them not at all." As we have said, Major (1518) calls these wights "Fauni or Brobne"--that is, Brownies--and says that they thrash as much grain in one night as twenty men could do, and throw stones about. The legend of their working was common in Scotland, and a correspondent says that in Devonshire the belief in Pixies who set the house in order exists among the grandparents of the present generation. But the sportive is more common than the kindly aspect of Brownies. Through history we constantly find them causing objects to move without visible contact, and "acting in sport, like Buffoons and Drolls." In his *Letters on Demonology* (p. 377) Scott gives instances where the buffoon or droll was detected, and confessed that the rattlings of plates and movements of objects were caused by an apparatus of threads or horsehair. He also quotes the famous doings of "The Just Devil of Woodstock" in 1649, which so perplexed and discomfited the Cromwellian Commissioners. He accounts for those annoyances by the confessions of Joe Collins of Oxford, "Funny Joe," which he quotes from Hone's *Every-Day Book*, while Hone quotes from the *British Magazine* of 1747. But the writer in the *British Magazine* gives no references or authorities for the authenticity of Funny Joe's confessions, nor even for the existence of Joseph. Scott could not find his original in the pamphlets of the British Museum, and some of the statements attributed to Joe do not tally with the official account, and other contemporary documents collected in Sir Walter's *Woodstock*. Joe pretends, for example, to have been secretary to the Commission under the name of Giles Sharpe; but in the other accounts the secretary is named Browne. A Royalist Brownie or Polter-geist lies under shrewd suspicion, but Joe's own existence is unproved, and his alleged evidence is of no value. However, no sane person can dream of doubting that many a Brownie has been as much in flesh and blood as the Brownie of Bodsbeck in Hogg's story.

There remain the less easily explicable tales of strange and humorous disturbances, accompanied by loud sounds, rappings, the moving of objects without visible contact, and so forth. [1] Perhaps we may best examine these by taking modern instances, collected by the Psychical Society, in the first place, and then comparing them with cases recorded at distant times and in remote places. Some curious common features will be observed, and the evidence has at least the value of undesigned coincidence. Glanvil, Telfair (minister of Rerrick), the Wesleys, Dr. Adam Clarke, Increase Mather, were not modern students of psychical research. The modern Psychical Researchers, we fear, are not students of old legendary lore, which they dismiss on evidence not first-hand nor scientifically valid. Thus they do not seem to be aware that they are describing, almost in identical terms, phenomena identical with those noted by Telfair, Mather, Lavater, and the rest, and by those ancients attributed to devils. The modern recorders axe not consciously copying from old accounts; the coincidences therefore have their value, as proving that certain phenomena have occurred and recurred. Now those phenomena may be due to conscious or to hysterical imposture, but they have been frequent and common enough to keep alive, and probably to originate, a part of the Fairy belief--that part which is concerned with Brownies and house-haunting Pixies, or Domovoys. These, again, correspond to the tricky beings described by Mr. Leland in his *Etruscan Remains* as survivals of old Roman and Etruscan popular religions, while we find similar occurrences in the Empire of the Incas not long after the Spanish conquest of Peru. [2]

Beginning, then, with what is nearest to us in time, we take Mr. F. W. H. Myers's essays "On the Alleged Movement of

Objects without Contact, occurring not in the Presence of a Paid Medium." [3] The alleged phenomena are, of course, as common as blackberries in the presence of paid mediums, but are to the last degree untrustworthy. Even when there is no paid medium present, the mere contagious excitement which is said to be developed at *séances* makes all that is thought to occur there a story to be taken with plenty of salt. [4] One of Mr. Myers's examples was the result of *séances*, but it had features of great importance for the argument. It will be found in *Proc. S. P. R.*, vol. xix. p. 139, July 1891. The performers are Mr. C., Mrs. C., and Mr. H. Mr. C. and Mrs. C. are spoken of as good witnesses, known to Mr. Myers and Professor Barrett. Mr. H.'s health has suffered so much that he cannot be examined, and Mr. H. is the person who interests us here, for reasons which will be given later. All three were "unbelievers" in these matters. On the second evening "lights floated about the room," which was lit, apparently, by a full moon. "F." (who is also "H.") felt cold hands touching, and "hands" recur in the old pre-scientific accounts. The three mages were holding hands tightly at the time. Now Mr. H. had hitherto been in excellent health, but after his chair was dragged from under him, and he was "thrown down on the ground," he went into "a trance." His watch and ring (on the finger of a hand held by Mrs. C.) were carried to a remote part of the room. H. leaves the circle and sits at the window. Another figure walks through the room. H. returns, is "thrown down," his coat is dragged off, and his boots are discovered on a distant sofa. He asks for "something from home," goes into a trance, a photograph locked up by him at home is found on the table. His wife, in town, "being quite ignorant of our having had *séances*, told us that, at that very hour, a fearful crash occurred in his bedroom. The photograph vanished, and returned last night, when H. was in a trance." He is "thrown down" again. He has "alternate fits of unconsciousness and raving delirium." The home of Mr. and Mrs. C. (not the house where they sat) is vexed by "figures," noises, knockings; "we were sprinkled with water in the night," haunted by sounds of drums and horns, and so forth. Before a "manifestation," "we all felt a sudden chill, like either a wave of intensely cold air passing, or a rapid decrease of temperature." [5]

This is a disgusting story if Mr. H's health was ruined by his presence at the performances. The point, however, is that he did behave in epileptic fashion while these events were in progress. It is natural to suppose that, in his "trances," he may have been capable, unconsciously, of feats physically and morally impossible to him in his normal condition. This explanation would not cover all the alleged occurrences, but would account for many of them.

We now take an ancient instance, similar disturbances at Newberry, in New England, in 1679, similarly accompanied by the presence of an epileptic patient. [6] The house of William Morse was "strangely disquieted by a dæmon." The inmates were Morse, his wife, and their grandson, a boy whose age is not given. The trouble began on December 3, with a sound of heavy objects falling on the roof. On December 8, large stones and bricks "were thrown in at the west end of the house . . . the bedstead was lifted up from the floor, and the bed-staff flung out of the window, and a cat was hurled at the wife. A long staff danced up and down in the chimney. The man's wife put the staff in the fire, but she could not hold it there, inasmuch as it would forcibly fly out; yet after much ado, with joynt strength, they made it to burn. . . . A chair flew about, and at last lighted on the table, where victuals stood ready to eat, and was likely to spoil all, only by a nimble catching they saved some of their meat. . . . A chest was removed from place to place, no hand touching it. Two keys would fly about, making a loud noise by knocking against each other. . . . As they lay in bed with their little boy between them, a great stone from the floor of the loft was thrown upon the man's stomach, and he turning it down upon the floor, it was once more thrown upon him." On January 23, 1680, "his ink-horn was taken away from him while he was writing" (he was keeping a diary of these events), "and when by all his seeking he could not find it, at last he saw it drop out of the air, down by the fire. . . . February 2, while he and his boy were eating of cheese, the pieces which he cut were wrested from them. . . . But as for the boy, he was a great sufferer in these afflictions, for on the 18th of December he, sitting by his grandfather, was hurried into great motions. The man made him stand between his legs, but the chair danced up and down, and was like to have cast both man and boy into the fire, and the child was tossed about in such a manner as that they feared his brains would have been beaten out."

All these contortions of the boy were apparently what M. Charcot calls *clownisms* [7] . When taken to a doctor's house the boy "was free of disturbances," which returned with his return home. He barked like a dog, clucked like a hen, talked nonsense about "Powel," who pinched and bullied him. While he was in bed with the old people, "a pot with its contents was thrown upon them." They were clutched by hands, like Mr. and Mrs. C. Once a voice was heard singing, "Revenge, revenge is sweet." Finally a mate of a ship came, declared that the grandmother was not rightly suspected as a witch, and offered, if he were left alone with the boy, to cure him. "The mate came next day betimes, and the boy was with him till night; since which time his house, Morse saith, has not been molested with evil spirits." Probably the mate used a rope's end: the boy was more speedily cured than Mr. H.

The phenomena are those of droll or buffooning wights, as Air. Kirk says, and no man can doubt that the boy was at the bottom of the whole affair. But whether he was capable, when well and conscious, of such diversions, is another question. Children like him produced the famous witch-mania in New England.

We have here, undeniably, a well-recorded case, analogous to that of Mr. H. In a modern case of bell-ringing, heavy thumps, and movement of objects, the agent was "a young girl who had never been out to service before," and who passed the night in a state of wildly agitated somnambulism, repeating the whole of the Service for the day. 8 Mather gives several other examples, in which motives for trickery are manifest, while we hear nothing of an epileptic or hysterical patient.

In the majority of instances, ancient or modern, children are the agents. Thus we have "Physical Phenomena obtained in a Family Circle," that of Mr. and Mrs. Davis, with their children, at Rio Janeiro. 9 The time was 1888. Curiosity had been caused by "the notorious Henry Slade." There were "touches and grasps of hands." A table "ran after me" (Professor Alexander) "and attempted to hem me in," when only C., a little girl, was in the room. "As far as I could see, she did not even touch the table." The chair of Amy (aged thirteen months) was moved about, like that of Master Morse two hundred years earlier. A table jumped into the laps of the public. There were raps and thumps, which "seemed to shake the whole building." Lights floated about. A slate, covered with flour, was placed on C.'s lap; her hands lay on the table. Marks of fingers came on the flour, and, in answer to request, the mark of "a naked baby foot." The children present were wearing laced boots, and we are not told that little Amy was under the table. Bluish lights and the phantasm of a dog were seen.

All this answers to an ancient example--the disturbances in Mr. Wesley's house at Epworth, December 1715 to January 1716. 10 The house was a new one, rebuilt in 1709. We have Mr. Samuel Wesley's Journal, with many contemporary letters from members of the family, and later reminiscences. There were many lively girls in the house, and two servants--a maid and a man, recently engaged. The disturbances began with groanings; then came knockings, which flitted about the house. Mr. Wesley heard nothing till December 21. The knocks replied to those made by the family, but they never could imitate the sounds. Mrs. Wesley and Emily saw an object "like a badger" run from under a bed and vanish. The mastiff was much alarmed by the sounds. Mr. Wesley was "thrice pushed by invisible power." The bogie was a Jacobite, as was Mrs. Wesley: Mr. Wesley was for King George. The knocks were violent when that usurper was prayed for. They did not try praying for King James. Robin, the servant, saw a hand-mill work violently. "Naught vexed me but that it was empty. I thought, had it but been full of malt, he might have ground his heart out for me." But this was a jocose, not an industrious devil. Robin called it "old Jeffries," after a gentleman lately dead; the family called it "Jeffrey," unless one name is a mere misspelling. It "seemed to sweep after" Nancy Wesley, when she swept the chambers. "She thought he might have done it for her, and saved her the trouble." Mrs. Wesley concealed the matter from her husband, "lest he should fancy it was against his own death" (Letter of January 12, 1716-17). This belief in noises foretelling death is very common; compare Scott's nocturnal disturbances at Abbotsford when Bullock, his agent in building it, was dying in London. The racket occurred on April 28 and 29, 1818, and Scott examined the scene "with Beardie's broadsword under my arm." 11 Bullock died in Tenterden Street, in London, whether on April 28 or 29 is not easily to be ascertained. "The noise resembled half a dozen men putting up boards and furniture, and nothing can be more certain than that there was nobody on the premises at the time." 12 The noises used to follow Hetty Wesley, and thump under her feet, as under those of C. in Professor Alexander's narrative. Mr. Wesley's plate "danced before him on the table a pretty while, without anybody's stirring the table." 13 The disturbances quieted down in January, but recurred on March 31. Similar phenomena had occurred "long before" in the family. 14 "The sound very often seemed in the air, in the middle of a room, nor could they ever make any such themselves by any contrivance." 15 On February 16, 1740, twenty-three years later, Emily writes to Jack about "that *wonderful thing* called by us *Jeffrey*.. . . That something calls on me against any extraordinary new affliction."

Priestley styles this affair "the best-authenticated that is anywhere extant." He supposes it to have been "a trick of the servants, for mere amusement." The modus operandi 16 is difficult to explain. We hear nothing of bad health or hysterics in the household. For our purpose it is enough that a few incidents of this kind, however produced, might originate and keep alive the belief in Brownies, and

"That shrewd and knavish sprite
Called Robin Goodfellow,"

who

"Frights the maidens of the villagery,
Skims milk, and sometimes labours in the quern."

By a curious coincidence, we can show a case in which phenomena of the kind usually reported as occurring at *séances*,

and in examples like that of William Morse, were actually accepted as manifestations of the *Sleagh Maith*, or Fairies. In his account of the disturbances in the Wesley family, Dr. Clarke, the author, averred that be had himself witnessed similar events. It thus became necessary to consult his Life (London, 1833). "In the history of my own life," says Dr. Clarke, "I have related this matter in sufficient detail." 17 Unluckily, in his *Life* (pp. 76, 77) he gives scarce any details. Previous to sudden deaths in a family called Church, the phenomena of falling plates, heavy tread, and other noises occurred. Mr. Clarke "sat up one whole night in the kitchen, and most distinctly heard the above noises." He was a born mystic, and even in childhood a reader of Cornelius Agrippa, and, later, of the alchemists. But he records the instance of a woman, who solemnly declared to Mrs. Clarke that a number of the *gentle people* (*Sleagh Maith*) "occasionally frequented her house; that they often conversed with her, one of them putting its hands on her eyes during the time, which hands she represented, from the sensation she had, to be about the size of those of a child of four or five years of age." The family were "worn down" with these visits, and from the mention of touches of hands it is pretty plain that we have to do with the kind of sprite who paws people at *séances*. But these sprites are recognised (the scene is the North of Ireland) as "gentle people," Folk of Peace. The amusing thing is, that Mr. Clarke, while he believes in Mr. Wesley's Jeffrey, and in the supernatural origin of a noise in a kitchen laughs at similar phenomena when assigned to Fairies. It is a mere difference of terminology.

Another old example may be given. It is Alexander Telfair's "True Relation" of disturbances at Ringcroft, in the parish of Rerrick. 18 The story is attested by the signatures of Ewart, minister of Kells, in Galloway; Monteith, minister of Borg; Murdoch, minister of Crosmichael, on Loch Ken; Spalding, minister at Parton, also by Loch Ken; Falconer, minister at Keltown; Mr. M'Lellan of Colline, Lennox of Milhouse, and a number of farmers. These were all neighbours, and all attested what they saw and heard. Robert Chambers says, "There never, perhaps, was any mystic history better attested. Few narrations of the kind have included occurrences and appearances which it was more difficult to reconcile with the theory of trick or imposture." Mr. Telfair himself had been chaplain, in 1687, to Sir Thomas Kirkpatrick of Closeburn. He was then an Episcopalian.

Andrew Mackie was a stone-mason at Rerrick. On March 7 (1695?), and for long after, stones began to fly about in his house by night and day. "The stones which hit any person had not half their natural weight." Mackie complained to Telfair, his minister, who entered the house and prayed: nothing odd occurred. As he stood outside, he "saw two little stones drop down on the croft;" then he was asked to return, and was pelted inside the cottage. This was March 11. For a week there was no more trouble, then the disturbances began again. Mr. Telfair was sent for, and was pelted, beaten with a staff, and heard loud knockings. "That night, as I was at prayer, leaning on a bedside, I felt something lifting up my arm. I, casting my eyes thither, perceived a little white hand and arm from the elbow down, but presently it evanished." "There was never anything seen except that hand I saw," and an apparition of a boy in grey clothes. Sometimes the stoning went on in the open air. 19 There were plenty of touchings, grippings, and scratchings. "The door-bar" (a long, heavy piece of squared wood) "would go thorow the house as if a person were carrying it in their hand, yet nothing seen doing it." Here we compare, in *Proc. S. P. R.*, February 1892, the story of a carpenter's shop at Swanland, in Yorkshire, where pieces of wood were "levitated" into abnormal flight. No imposture was discovered, nor was the presence of any one person necessary.

The ministers of Kells and Crosmichael were pelted with stones of eight pounds weight. On April 6, fire-balls floated through the cottage. When five ministers were present, "it made all the house shake, brake a hole through the thatch, and poured in great stones." "It handled the legs of some as with a man's hand;" it hoisted Mr. Telfair, Lennox of Millhouse, and others off the ground! A sieve flew through the house; Mackie caught it; a force gripped it, and pulled the interior part out of the rim. A day of humiliation was solemnly kept in the parish, which only excited the emulation of the disturbing agent; "it continued in a most fearful manner without intermission." Voices were heard, which talked nonsense of a semi-scriptural kind; finally the thing died out early in May. By the way, on April 28, "it pulled down the end of the house, all the stone-work thereof."

This is a very odd case, as no suspicion is thrown on the children. The attestations of several witnesses are given, not only at the close, but for almost every separate incident. The vision of the white hand is agreeable.

The Devil of Glen Luce, in Galloway, was published by Sinclair in his *Hydrostaticks*, of all places, in 1672, and again in *Satan's Invisible World*, and by Glanvil in *Sadducismus Triumphatus*. In this affair a boy called Thomas, a son of the unlucky householder, was clearly the agent. The phenomena were stone-throwing, beating with sticks, levitation of a plate, and a great deal of voices, probably uttered by the aforesaid Thomas. The Synod ordered a day of humiliation (1655-56).

The affair of the Drummer of Tedworth (1661) is, or ought to be, too well known for quotation. The troubles began

after Mr. Momposson seized the drum of a vagrant musician. In the presence of a clergyman, chairs walked about the room of themselves, "a bed-staff was thrown at the minister, but so favourably that a lock of wool could not have fallen more softly." The children, as usual, were especially haunted. A jingling of money was common, as it also was at Epworth. Lights wandered about the house, "blue and glimmering." The noise was persistent in the woodwork of the children's beds, while their hands were outside. The knocks answered knocks made by visitors. There were divers other marvels. The Drummer was suspected, but, consciously or not, the children were probably the agents. They seem to have been in their usual health. 20 In Galashiels (date not given), loud knocks on the floor accompanied a hystero-epileptic girl wherever she sat. In bed, "her body was so lifted up that many strong men were not able to keep it down." The minister, who could make nothing of her, was Mr. Wilkie; the girl was Margaret Wilson (Sinclair, p. 200).

This little parcel of strange stories may suffice to show that part of the Fairy belief is based on such incidents as still occur, or are reported to occur, just in the old fashion. It is for psychologists and physicians to ascertain how far, if at all, the incidents are produced by hysterical, or epileptic, or somnambulistic patients. Common forthright trickery is usually detected in paid mediums. But the trickery simulates real events, or continues an old traditional form of imposture. The moral that parents should not allow their children to be present at *séances* hardly needs enforcing. Some of them may escape unharmed, but frightful injuries may be inflicted on health and on character. 21

Footnotes;

1 Many instances may be read of in a little anonymous work, Obeah. The scene is Hayti.
2 "Not long after the Spanish conquest of Peru." The phenomena alluded to here are said to have occurred in 1549. The evidence is a mere report by Cieza de Leon, who does not pretend to have been an eye-witness. But, as Mr. Clements Markham, Cieza's editor, remarks, the phenomena are analogous to those of spiritualism. At the very least, we find a belief in this kind of manifestation at a remote date, and in an outlandish place. Cieza says: "When the Adelantado Belalcazar was governor of the province of Popyan, and when Gomez Hernandez was his lieutenant in the town of Auzerma, there was a chief in a village called Pirsa, almost four leagues from the town, whose brother, a good-looking youth named Tamaraqunga, inspired by God, wished to go to the town of the Christians to receive baptism. But the devils did not wish that he should attain his desire, fearing to lose what seemed secure, so they frightened this Tamaraqunga in such sort that he was unable to do anything. God permitting it, the devils stationed themselves in a place where the chief alone could see them, in the shape of birds called auras. Finding himself so persecuted by the devils, he sent in great haste to a Christian living near, who came at once, and hearing what he wanted, signed him with the sign of the cross. But the devils then frightened him more than ever, appearing in hideous forms, which only were visible to him. The Christian only saw stones falling from the air and heard whistling. A brother of one Juan Pacheco, citizen of the same town, then holding office in the place of Gomez Hernandez, who had gone to Caramanta, came from Auzerma with another man to visit the Indian chief. They say that Tamaraqunga was much frightened and ill-treated by the devils, who carried him through the air from one place to another in presence of the Christians, he complaining and the devils whistling and shouting. Sometimes when the chief was sitting with a glass of liquor before him, the Christians saw the glass raised up in the air and put down empty, and a short time afterwards the wine was again poured into the cup from the air." Compare what Ibn Batuta, the old Arab traveller, saw at the court of the King of Delhi. The matter is discussed in Colonel Yule's Marco Polo. This may suffice as a specimen of the manifestations. They continued while the chief was on his way to church; he was lifted into the air, and the Christians had to hold him down. In church the ghostly whistling was heard, and stones fell around, while the chief said that he saw devils standing upside down, and himself was thrown into that unusual posture. The combination of convulsive movements with the other phenomena is that which we have already remarked in the cases of "Mr. H." and the grandson of William Morse. Cieza de Leon says that the chief was not troubled after his baptism. The illusions of the newly-converted, so like those of the early Christian hermits, are described by Callaway in his Zulu Tales.
3 Proc. S. P. R., July 1891, February 1892.
4 As far as the author has watched séances personally, they have ended in nothing but "giggling and making giggle."
5 Some séances were held at ------ College, Oxford, about 1875. The performers were all athletic undergraduates. The breath of chill air was always felt "before anything happened," and, when the out-college men had gone, the owner of the rooms, in his bedchamber, was disturbed by the racket which continued in the sitting-room. But I know not if he had sported his oak!
6 An Essay for the Recording of Illustrious Providences, by Increase Mather. Boston, 1684; London, Reeves & Turner, 1890, pp. 101-111.
7 Diseases of the Nervous System, iii. 249. London, 1890.
8 Proc. S. P. R., xix. 160-173
9 op. cit., pp. 173-189.
10 Memoirs of the Wesley Family, by Adam Clarke, LL.D., F.A.S. London, 1823, pp. 161-200.
11 Letter to Terry, April 30. Lockhart, v. 309.
12 Scott to Terry, May 16.
13 Susannah Wesley to Samuel Wesley, March 27, 1717.
14 Op. cit., p. 193.
15 Op. cit., p. 194.
16 Priestley's explanation of the Epworth disturbances is imposture by the servants, by way of a practical joke. Coleridge, on the other hand, says that "all these stories, and I could produce fifty cases at least equally well authenticated, and, as far as the veracity of the narrators, and the single fact of their having seen and heard such and such sights or sounds, above all rational scepticism, are as much like one another as the symptoms of the same disease in different patients." It is a pity that Coleridge did not produce his fifty well-authenticated examples. The similarity of the narratives

everywhere, all the world over, is exactly what makes them interesting. Coleridge goes on. 'This indeed I take to be the true and only solution--a contagious nervous disease, the acme, or intensest form of which is catalepsy" (Southey's Wesley, vol. i. p. 14, Coleridge's note). If there be such a contagious nervous disease, it is a very remarkable malady, and well worth examining. The Wesleys were not alarmed; they bantered the spirit; they wished they could set him to work; and beyond the trembling of the children when Jeffrey was knocking during their sleep, there is no sign of morbid conditions. A neighbouring clergyman, who was asked to pass a night in the house, saw and heard just what the others heard and saw. The hypothesis of a contagious nervous disease, in which every witness exhibits the same symptoms of illusion in all parts of the world, is a theory which needs a good deal of verification. Where material traces of the disturbances remain, it is absurd to speak of contagious hallucinations. We must fall back on the hypothesis of trickery, or must say with Southey, "Such things may be preternatural, yet not miraculous; they may not be in the ordinary course of nature, yet imply no alteration of its laws." Any theory is more plausible than the idea that Mr. Wesley and Mr. Hoole were in a state bordering on catalepsy. Believers in hypnotism may think it possible that this, that, and the other persons, if they submitted themselves to hypnotic influences, might have the same hallucinations suggested to them. But there is no evidence, in the Epworth case nor in the Rerrick case, of any such matter. "So far as we yet know, sensory hallucination of several persons together, who are not in a hypnotic state, is a rare phenomenon, and therefore not a probable explanation" (Proc. S. P. R., iv. 62). There is some evidence that epileptic patients suffer from the same illusions--for example, the presence of a woman in a red cloak; and in delirium tremens the "horrors" are usually similar. But that all the persons who enter a given house should be impressed by the same material illusions, as of chairs and tables, and even beds (like Nancy Wesley's) flying about, is a theory more incredible than the hypothesis either of trickery or of abnormal occurrences. When the disturbances always cease on the arrival of a competent witness, then it is not hard to say which theory we ought to choose. For imposture see next note.

17 Memoirs of the Wesley Family, p. 198.

18 Edinburgh: Mossman, 1696. There is a London reprint, of which I have a copy. The pamphlet is republished in Mr. Stevenson's edition of Sinclair's Satan's Invisible World Discovered, 1685-1871, Appendix, p. xix.

19 Compare similar phenomena in Obeah, and in Peruvian example, note (c), p. 82.

20 Glanvil's version is given in Sinclair's Satan's Invisible World.

21 --"Children at séances." The phenomena discussed are most frequently connected with children, who may be regarded either as mediums or impostors, conscious or unconscious. In Proc. S. P. R., iv. 25-42, Professor Barrett gives the case of a little girl whom he knew. She had raps wherever she went, even when alone with the Professor, who made her stand with her hands against the wall, at the greatest stretch of her arms, "with the muscles of the legs and arms all in tension." "A brisk pattering of raps" followed Professor Barrett's request. But he also mentions a boy "of juvenile piety," who "for twelve months deceived his father, a distinguished surgeon, and all his family, by pretended spiritualistic manifestations, which appeared at first sight inexplicable, until the cunning trickery of the lad was discovered." The only difference between these cases is that an "outsider" discovered trickery in one instance and not in the other. This is a very ticklish kind of certainty, and it is plain that children can do a great deal in the way of mere imposture. The state of any young Wesley who might have been caught out is unenviable. Verily Mr. Wesley would not have spared for his crying.

VI. SECOND SIGHT AND "TELEPATHY"

We have already hinted that events of an ordinary kind--illusions, cases of mistaken identity, or hallucination--are probably the groundwork in part of the Highland belief in second sight. Of course, if a certain proportion of hallucinations were or could be taken for "veridical," attention would be given to these alone: the others would be neglected. The Psychical Society has collected and examined hundreds of these cases in modern life.

The Society may find out, experimentally, whether second sight can be acquired in the manner described by Mr. Kirk--whether by the hair tether, or by merely putting the foot under that of a seer. Thus contact is used in thought reading, as, in second sight, the seer by contact communicates his hallucination. Second sight itself is now called telepathy, which, however, does not essentially advance our knowledge of the subject. It is either very common, or people who choose to claim the possession of it are very common. In our society it is mere matter for idle tales; in the Highlands the second sight was a belief and a system. Mr. Pepys and Dr. Johnson investigated the matter, and Dr. Johnson came away open to conviction, but unconvinced. The Psychical Society is now examining second sight in the Highlands. It is interesting to learn that the Presbyterian seers justified their visions out of the Bible, which also justified the burning of these gifted men on occasion. Mr. Kirk is tolerant enough to ascribe their visions to a "bounty of Providence." This may have passed, north of the Highland line, but in Fife and the south the seers would speedily have been accommodated with a stake and tar-barrel. The writings of Wodrow and Mr. Robert Blair of St. Andrews (1650-60) prove that if a savoury preacher wrought marvels, he was inspired, but if an amateur did the very same things,--prophesied, healed diseases, and so forth,--he, or she, was likely to be haled before the Presbytery, and possibly dragged to the stake. In the Highlands these invidious distinctions were less forcibly drawn. Mr. Kirk treats the whole question in his curiously cold scientific way. If these things occur, they are in the realm of Nature, and are results of causes which may be variously conjectured. They may be providential, or a sport of evolution, derived from "a complexionall Quality of the first acquirer," which often becomes hereditary in his lineage.

Lord Tarbott's letter to an inquirer, Robert Boyle, is added by Mr. Kirk to his little treatise, with his own annotations. His belief that the Fairy sights could only be seen while the eyes are kept steady without twinkling, is attested by a well-known anecdote. On the afternoon of Culloden, a little girl, staying with Lord Lovat at Gortuleg, was reading in a window-seat. Chancing to look out, she saw a company of headlong riders hastening to the castle. Believing them to be the *Sleagh Maith*, she tried hard to keep her eyes from twinkling, that she might not lose the vision. But these, alas! were no Fairies, they were Prince Charles and his men flying from the victorious English. The tale proves that the belief long survived the day of the minister of Aberfoyle. Lord Tarbott mentions, also, the vision of the shroud on the breast of a man about to die, which seems to be alluded to in the prophecy of Theoclymenus in the *Odyssey*. Lord Tarbott's tales are of the familiar kind, there are dozens of such in *Theophilus Insulanus*. Mr. Kirk's notes are chiefly remarkable for his citation of Walter Grahame's "evil eye," which killed what he praised,--a world-wide superstition, too common to need supporting by foreign and classical examples.

Unluckily, at this point Mr. Kirk abandons what we may call his scientific attitude. He has accounted for his "supernatural" affairs as not supernatural at all, but phenomena in Nature, and subject, like other phenomena, to laws. But now it occurs to him to explain the conduct of his *Sleagh Maith* as the result of missionary zeal on their part: "they endeavour to convince us of a Deity; " though, on the face of his argument, a Co-walker no more proves a Deity than does an ordinary "walker." He may have been reading "the learned Dr. Mor" (More the Platonist), and may have altered his ideas. His account of a girl who learned, or rather composed, a long poem by aid of "our nimble and courteous spirits," affords an early example of what is called "an inspirational medium." It is unlucky that Mr. Kirk did not publish this work, of which he had a copy. The ordinary "spiritual" poetry may be written, as Dr. Johnson said of *Ossian*, "by any one who would abandon his mind to it." When Mr. Kirk maintains that Neolithic arrow-heads could not have been executed "by all the Airt of man," he relapses from his usual odd common-sense. He also believes in men who are magically shot-proof, like Claverhouse, who had to be shot by a silver bullet; like Archbishop Sharp, on whom his pious assassins erroneously held that their bullets took no effect; and like certain soldiers mentioned by Dugald Dalgetty of Drumthwacket. This absurd belief was very generally held by the Covenanters. Where his local superstitions and those of his generation are not concerned, Mr. Kirk recovers his clearness of intellect. In Purgatory he finds only the pre-Christian Hades, "our Secret Republick," with an ecclesiastical colouring--"additional Fictions of Monks' doting and crazied Heads." Mr. Kirk did not perceive the danger involved in his own argument. If a Highland second-sighted man answers to a Hebrew prophet in his visions and trances, a Hebrew prophet is in danger of being no more considered than a Highland second-sighted man. However, it is to Mr. Kirk's praise that he shows no persecuting disposition as far as witches are concerned (though he has seen them pricked), and that he argues very fairly from his

premisses, and within his limits. 1 He recognises the unity of spiritual phenomena and of popular beliefs, whether it springs from a common well-head of delusion in our nature, or whether it really has a source in the observation of peculiar and rather rare phenomena.

To the Edinburgh edition of 1815 (probably the only one) the editor added the work of Theophilus Insulanus on Second Sight. This is not rare nor expensive, and we do not reproduce it. One case of "telepathy" may be quoted from Theophilus.

"Donald Beaton, residenter in Hammir, related that, in his passage from Glasgow to the Isle of Sky, he stopped at Tippermory, a known harbour in the Isle of Mull." Here some one gave him a loin of venison. Donald, whose wife's mother was a seer, to try her powers, wished that piece of venison in her hands. "The same night the seer, who lived with her daughter, his wife, apprehended she saw him enter the house with a shapeless lump in his hands--she knew not what, but it resembled flesh, which gave herself and her daughter great joy, as they had despaired of him by his long absence." This is "telepathy," if telepathy there be.

Another picturesque tale shows how, on the night before the Rout of Moy, Patrick M'Caskill met the famed M'Rimmon (*sic*), M'Leod's piper, in the town of Inverness, and saw him contract into the size of a boy of five or six, and expand again into his athletic proportions. M'Rimmon was killed in the Rout of Moy--an attempt to surprise and seize Prince Charles. Before leaving Skye he had prophesied--

M'Leod shall come back,
But M'Rimmon shall never."

The editor is acquainted with a splendid case of second sight in Kensington. The seer was an accomplished English gentleman, and mentioned his vision at the moment to a witness who remembers and corroborates the statement. Thus the Hebrides and Highlands have no monopoly of second sight.

The researches of M. Charcot, M. Richet, and other psychologists do not at present help us much in the matter of veridical second sight. It is not a hallucination "suggested" to a hypnotised subject, but an impression produced by a remote person or event on a subject who has not been hypnotised at all. For example, Dr. Adam Clarke, in his *Life* (vol. ii. p. 16) tells us of Mr. Tracy Clarke, who, being in the Isle of Man with his son, dreamed that he had visited his wife in Liverpool. He told his son that Mrs. Clarke was looking very well, but, contrary to her habit, was sleeping in the best bedroom. On the day when Mr. Clarke said this, Mrs. Clarke, who had been sleeping in her best bedroom, told the little son who lay in her room that she had heard his father ride up to the house, stable his horse, open the door, come upstairs, and walk round her bed, but that she could not see him. This is a case at least of second hearing, and has no hypnotic explanation.

We end in the candid spirit of Dr. Johnson, as far as the Polter-Geist and second sight are concerned--willing to be convinced, but far indeed from conviction. As to the Fairy belief, we conceive it to be a complex matter, from which tradition, with its memory of earth-dwellers, is not wholly absent, while more is due to a survival of the pre-Christian Hades, and to the belief in local spirits--the Vuis of Melanesia, the Nereids of ancient and modern Greece, the Lares of Rome, the fateful Mœræ and Hathors--old imaginings of a world not yet "dispeopled of its dreams." 2

Footnotes;

1 --"The pricking of witches." It is pretty certain that some of these unlucky old women were pricked "in anæsthetic areas."
2 The "earth-houses " in Scotland and the isles, which seem to have been inhabited at an early period, can seldom be called hills or mounds; being built for purposes of concealment, they are usually almost on a level with the surrounding land. The Fairy hills, on the other hand, are higher and much more notable, and were probably sepulchral. This, at least, is the impression left on me by Mr. MacRitchie's book, The Underground Life. (Privately printed. Edinburgh, 1892.)

COLOPHON

Puss-in-Boots smells a rat

THE SECRET COMMONWEALTH

PREAMBLE

AN ESSAY

OF

The Nature and Actions of the Subterranean (and, for the moſt Part,) Inviſible People, heretofioir going under the name of ELVES, FAUNES, and FAIRIES, or the lyke, among the Low-Country Scots, as they are deſcribed by thoſe who have the SECOND SIGHT; and now, to occaſion further Inquiry, collected and compared, by a Circumſpect Inquirer reſiding among the Scottiſh-Iriſh in Scotland.

TITLE PAGE

Secret Commonwealth

OR,

A Treatiſe diſplayeing the Chiefe Curioſities
as they are in Uſe among diverſe of the
People of Scotland to this Day;
SINGULARITIES for the
moſt Part peculiar to
that Nation.

A Subject not heretofore diſcourſed of by any of our
Writters; and yet ventured on in an Eſſay
to ſuppreſs the impudent and growing
Atheiſme of this Age, and to
ſatiſfie the deſire of ſome
choice Freinds.

Then a Spirit paſſed before my Face, the Hair of my Fleſh ſtood up; it ſtood ſtill, but I could not diſcerne the Forme thereof; ane Image was before mine Eyes.--Job, 4. 15, 16.

This is a REBELLIOUS PEOPLE, which ſay to the Siers, ſie not; and to the Prophets, propheſie not unto us right Things, bot ſpeak unto us ſmoothe Things.--Iſaiah, 30. 9, 10.

And the Man whoſe Eyes were open hath ſaid.--Numbers, 24. 15.

For now we ſie thorough a Glaſs darkly, but then Face to Face.--1 Corinth. 13. 12.

It doth not yet appear what we ſhall be; but we ſhall be lyke God, and ſie him as he is.--1 John, 3. 2.

Μη γιγιαντες μαιωδησονται ὑποκατωδεν ὑδατος και των γειτονων αυτον;--Job, 26. 5 (Septuag.).

By MR ROBERT KIRK, Miniſter at Aberfoill.

1691.

CHAPTER 1: OF THE SUBTERRANEAN INHABITANTS

THESE Siths, or FAIRIES, they call Sleagh Maith, or the Good People, it would ſeem, to prevent the Dint of their ill Attempts, (for the Iriſh uſe to bleſs all they fear Harme of;) and are ſaid to be of a midle Nature betuixt Man and Angel, as were Dæmons thought to be of old; of intelligent fluidious (?) Spirits, and light changable Bodies, (lyke thoſe called Aſtral,) ſomewhat of the Nature of a condenſed Cloud, and beſt ſeen in Twilight. Thes Bodies be ſo plyable thorough the Subtilty of the Spirits that agitate them, that they can make them appear or diſappear att Pleaſure. Some have Bodies or Vehicles ſo ſpungious, thin, and delecat (?), that they are ſed by only ſucking into ſome fine ſpirituous Liquors, that peirce lyke pure Air and Oyl: others ſeid more groſs on the Foyſon or ſubſtance of Corns and Liquors, or Corne it ſelfe that grows on the Surface of the Earth, which theſe Fairies ſteall away, partly inviſible, partly preying on the Grain, as do Crowes and Mice; wherefore in this ſame Age, they are ſome times heard to bake Bread, ſtrike Hammers, and do ſuch lyke Services within the little Hillocks they moſt haunt: ſome whereof of old, before the Goſpell diſpelled Paganiſm, and in ſome barbarous Places as yet, enter Houſes after all are at reſt, and ſet the Kitchens in order, cleanſing all the Veſſels. Such Drags goe under the name of Brownies. When we have plenty, they have Scarcity at their Homes; and on the contrarie (for they are empowred to catch as much Prey everywhere as they pleaſe,) there Robberies notwithſtanding oft tymes occaſſion great Rickes of Corne not to bleed ſo weill, (as they call it,) or prove ſo copious by verie farr as wes expected by the Owner.

THERE Bodies of congealled Air are ſome tymes caried aloft, other whiles grovell in different Schapes, and enter into any Cranie or Clift of the Earth where Air enters, to their ordinary Dwellings; the Earth being full of Cavities and Cells, and there being no Place nor Creature but is ſuppoſed to have other Animals (greater or leſſer) living in or upon it as Inhabitants; and no ſuch thing as a pure Wilderneſs in the whole Univerſe.

CHAPTER 2

2. WE then (the more terre*f*triall kind have now *f*o numerou*f*ly planted all Countreys,) do labour for that ab*f*tru*f*e People, as weill as for our*f*elves. Albeit, when *f*everall Countreys were unhabitated by ws, the*f*e had their ea*f*y Tillage above Ground, as we now. The Print of tho*f*e Furrous do yet remaine to be *f*een on the Shoulders of very high Hills, which was done when the champayn Ground was Wood and Forre*f*t.

THEY remove to other Lodgings at the Beginning of each Quarter of the Year, *f*o traver*f*ing till Doom*f*day, being imputent and [impotent of?] *f*taying in one Place, and finding *f*ome Ea*f*e by *f*o purning [Journeying] and changing Habitations. Their chamælion-lyke Bodies *f*wim in the Air near the Earth with Bag and Bagadge; and at *f*uch revolution of Time, SEERS, or Men of the SECOND SIGHT, (Fæmales being *f*eldome *f*o qualified) have very terrifying Encounters with them, even on High Ways; who therefoir u*f*wally *f*hune to travell abroad at the*f*e four Sea*f*ons of the Year, and thereby have made it a Cu*f*tome to this Day among the Scotti*f*h-Iri*f*h to keep Church duely evry fir*f*t Sunday of the Quarter to *f*ene or hallow them*f*elves, their Corns and Cattell, from the Shots and Stealth of the*f*e wandring Tribes; and many of the*f*e *f*uper*f*titious People will not be *f*een in Church againe till the nixt Quarter begin, as if no Duty were to be learned or done by them, but all the U*f*e of Wor*f*hip and Sermons were to *f*ave them from the*f*e Arrows that fly in the Dark. [1]

THEY are di*f*tributed in Tribes and Orders, and have Children, Nur*f*es, Mariages, Deaths, and Burialls, in appearance, even as we, (unle*f*s they *f*o do for a Mock-*f*how, or to progno*f*ticate *f*ome *f*uch Things among us.)

Footnotes;

1 --"These Arrows that fly in the Dark." The arrows are the ancient flint arrow-heads, which Mr. Kirk later asserts to be too delicate for human artificers. On this matter Isabel Gowdie, the witch, confessed, "As for Elf arrows, the Divell sharpes them with his ain hand, and deliveris them to Elf boys, wha whyttlis and dightis them with a sharp thing lyk a paking needle; bot whan I was in Elfland, I saw them whyttling and dighting them." Isabel described the manner in which witches use this artillery: "We spang them from the naillis of our thoombs," and with these she and her friends shot and slew many men and women. The confessions of Isabel Gowdie are in the third volume of Pitcairn's Scottish Criminal Trials. They contain little or nothing of the "psychical;" all is mere folk-lore, fairy tales, and charms derived from the old Catholic liturgy. The poor woman, having begun to fable, fabled with manifest enjoyment and considerable power. It seems from her account that each "Covin," or assembly of witches, had a maiden in it, and "without our maiden we could do no great thing." On the other hand, an extraordinary case of an epileptic boy, who was hurled about, and beheld distant occurrences in trance, may be read in Chambers's Domestic Annals of Scotland, iii. 449. Candles used to go out when this boy, a third son of Lord Torpichen, was in the room. The date (1720) and the place (Mid-Lothian) prevented any one from being burned for bewitching him. A fast was proclaimed. The boy recovered, and did good service in the navy. He is said to have been "levitated" frequently."

CHAPTER 3

3. THEY are clearly ſeen by theſe Men of the SECOND SIGHT to eat at Funeralls [and] Banquets; hence many of the Scottiſh-Iriſh will not teaſt Meat at theſe Meittings, leſt they have Communion with, or be poyſoned by, them. So are they ſeen to carrie the Beer or Coffin with the Corps among the midle-earth Men to the Grave. Some Men of that exalted Sight (whither by Art or Nature) have told me they have ſeen at theſe Meittings a Doubleman, or the Shape of ſome Man in two places; that is, a ſuperterranean and a ſubterranean Inhabitant, perfectly reſembling one another in all Points, whom he notwithſtanding could eaſily diſtinguiſh one from another, by ſome ſecret Tockens and Operations, and ſo go ſpeak to the Man his Neighbour and Familiar, paſſing by the Apparition or Reſemblance of him.

They avouch that every Element and different State of Being have Animals reſembling theſe of another Element; as there be Fiſhes ſometimes at Sea reſembling Monks of late Order in all their Hoods and Dreſſes; ſo as the Roman invention of good and bad Dæmons, and guardian Angells particularly aſſigned, is called by them an ignorant Miſtake, ſprung only from this Originall.

They call this Reflex-man a Co-walker, every way like the Man, as a Twin-brother and Companion, haunting him as his ſhadow, as is oft ſeen and known among Men (reſembling the Originall,) both before and after the Originall is dead, and wes alſo often ſeen of old to enter a Hous, by which the People knew that the Perſon of that Liknes wes to Viſite them within a few days.

This Copy, Echo, or living Picture, goes att laſt to his own Herd. It accompanied that Perſon ſo long and frequently for Ends beſt known to it ſelfe, whither to guard him from the ſecret Aſſaults of ſome of its own Folks, or only as ane ſportfull Ape to counterfeit all his Actions.

However, the Stories of old WITCHES prove beyond contradiction, that all Sorts of People, Spirits which aſſume light aery Bodies, or crazed Bodies coacted by forrein Spirits, ſeem to have ſome Pleaſure, (at leaſt to aſſwage from Pain or Melancholy,) by friſking and capering like Satyrs, or whiſtling and ſcreeching (like unlukie Birds) in their unhallowed Synagogues and Sabboths. If invited and earneſtly required, theſe Companions make themſelves knowne and familiar to Men; other wiſe, being in a different State and Element, they nather can nor will eaſily converſe with them.

They avouch that a Heluo, or Great-eater, hath a voracious Elve to be his attender, called a Joint-eater or Juſt-halver, feeding on the Pith or Quinteſſence of what the Man eats; and that therefoir he continues Lean like a Hawke or Heron, notwith ſtanding his devouring Appetite: yet it would ſeem that they convey that ſubſtance elſewhere, for theſe Subterraneans eat but little in their Dwellings; there Food being exactly clean, and ſerved up by Pleaſant Children, lyke inchanted Puppets.

What Food they extract from us is conveyed to their Homes by ſecret Paths, as ſume ſkilfull Women do the Pith and Milk from their Neighbours Cows into their own Chiefe-hold thorow a Hair-tedder, at a great Diſtance, by Airt Magic, or by drawing a ſpickot faſtened to a Poſt which will bring milk as farr of as a Bull will be heard to roar. [1] The Chiefe made of the remaineing Milk of a Cow thus ſtrain'd will ſwim in Water like a Cork. The Method they take to recover their Milk is a bitter chyding of the ſuſpected Inchanters, charging them by a counter Charme to give them back their own, in God, or their Maſter's Name. But a little of the Mother's Dung ſtroakit on the Calves Mouth before it ſuck any, does prevent this theft.

Footnotes;

1 --" Milk thorow a hair-tedder. " Isabel Gowdie confessed to stealing milk from the cow by magic. "We plait the rope the wrong way, in the Devil's name, and we draw the tether between the cow's hind feet, and out betwixt her forward feet, in the Devil's name, and thereby take with us the cow's milk." Mr. Kirk, it will be observed, does not connect the Fairy kingdom with that of Satan, as some of his contemporaries were inclined to do.

CHAPTER 4

4. THEIR Houſes are called large and fair, and (unleſs att ſome odd occaſions) unperceaveable by vulgar eyes, like Rachland, and other inchanted Iſlands, having fir Lights, continual Lamps, and Fires, often ſeen without Fuel to ſuſtain them. Women are yet alive who tell they were taken away when in Child-bed to nurſe Fairie Children, a lingering voracious Image of their (them?) being left in their place, (like their Reflexion in a Mirrour,) which (as if it were ſome inſatiable Spirit in ane aſſumed Bodie) made firſt ſemblance to devour the Meats that it cunningly carried by, and then left the Carcaſe as if it expired and departed thence by a naturall and common Death. The Child, and Fire, with Food and other Neceſſaries, are ſet before the Nurſe how ſoon ſhe enters; but ſhe nather perceaves any Paſſage out, nor ſees what thoſe People doe in other Rooms of the Lodging. When the Child is wained, the Nurſe dies, or is conveyed back, or gets it to her choice to ſtay there. But if any Superterraneans be ſo ſubtile, as to practice Slights for procuring a Privacy to any of their Miſteries, (ſuch as making uſe of their Oyntments, which as Gygeſ's Ring makes them inviſible, or nimble, or caſts them in a Trance, or alters their Shape, or makes Things appear at a vaſt Diſtance, &c.) they ſmite them without Paine, as with a Puff of Wind, and bereave them of both the naturall and acquired Sights in the twinkling of ane Eye, (both theſe Sights, where once they come, being in the ſame Organ and inſeparable,) or they ſtrick them Dumb. The Tramontains to this Day put Bread, the Bible, or a piece of Iron, in Womens Beds when travelling, to ſave them from being thus ſtollen; and they commonly report, that all uncouth, unknown Wights are terrifyed by nothing earthly ſo much as by cold Iron. They delyver the Reaſon to be that Hell lying betwixt the chill Tempeſts, and the Fire Brands of ſcalding Metals, and Iron of the North, (hence the Loadſtone cauſes a tendency to that Point,) by ane Antipathy thereto, theſe odious far-ſcenting Creatures ſhrug and fright at all that comes thence relating to ſo abhorred a Place, whence their Torment is eather begun, or feared to come hereafter

CHAPTER 5

5. THEIR Apparell and Speech is like that of the People and Countrey under which they live: ſo are they ſeen to wear Plaids and variegated Garments in the Highlands of Scotland, and Suanochs therefore in Ireland. They ſpeak but litle, and that by way of whiſtling, clear, not rough. The verie Divels conjured in any Countrey, do anſwer in the Language of the Place; yet ſometimes the Subterraneans ſpeak more diſtinctly than at other times. Ther Women are ſaid to Spine very fine, to Dy, to Toſſue, and Embroyder: but whither it is as manuall Operation of ſubſtantiall refined Stuffs, with apt and ſolid Inſtruments, or only curious Cob-webs, impalpable Rainbows, and a fantaſtic Imitation of the Actions of more terreſtricall Mortalls, ſince it tranſcended all the Senſes of the Seere to diſcerne whither, I leave to conjecture as I found it.

CHAPTER 6

6. THERE Men travell much abroad, either pre*f*aging or aping the di*f*mall and tragicall Actions of *f*ome among*f*t us; and have al*f*o many di*f*a*f*torous Doings of their own, as Convocations, Fighting, Ga*f*hes, Wounds, and Burialls, both in the Earth and Air. They live much longer than wee; yet die at la*f*t, or [at] lea*f*t vani*f*h from that State. 'Tis ane of their Tenets, that nothing peri*f*heth, but (as the Sun and Year) every Thing goes in a Circle, le*f*f*f*er or greater, and is renewed and refre*f*hed in its Revolutions; as 'tis another, that every Bodie in the Creation moves, (which is a *f*ort of Life;) and that nothing moves, but [h]as another Animal moving on it; and *f*o on, to the utmo*f*t minute*f*t Corpu*f*cle that's capable to be a Receptacle of Life.

CHAPTER 7

7. THEY are ſaid to have ariſtocraticall Rulers and Laws, but no diſcernible Religion, Love, or Devotion towards God, the bleſſed Maker of all: they diſappear whenever they hear his Name invocked, or the Name of JESUS, (at which all do bow willinglie, or by conſtraint, that dwell above or beneath within the Earth, Philip. 2. 10;) nor can they act ought at that Time after hearing of that ſacred Name. The TABHAISVER, or Seer, that correſponds with this kind of Familiars, can bring them with a Spel to appear to himſelfe or others when he pleaſes, as readily as Endor Witch to thoſe of her Kind. He tells, they are ever readieſt to go on hurtfull Errands, but ſeldome will be the Meſſengers of great Good to Men. He is not terrified with their Sight when he calls them, but ſeeing them in a ſurpryze (as often he does) frights him extreamly. And glaid would he be quite of ſuch, for the hideous Spectacles ſeen among them; as the torturing of ſome Wight, earneſt ghoſtly ſtairing Looks, Skirmiſhes, and the like. They do not all the Harme which appearingly they have Power to do; nor are they perceaved to be in great Pain, ſave that they are uſewally ſilent and ſullen. They are ſaid to have many pleaſant toyiſh Books; but the operation of theſe Peices only appears in ſome Paroxiſms of antic corybantic Jolity, as if raviſht and prompted by a new Spirit entering into them at that Inſtant, lighter and mirrier than their own. Other Books they have of involved abſtruſe Senſe, much like the Roſurcian [Roſycrucian] Style. They have nothing of the Bible, ſave collected Parcells for Charms and counter Charms; not to defend themſelves withall, but to operate on other Animals, for they are a People invulnerable by our Weapons; and albeit Were-wolves and Witches true Bodies are (by the union of the Spirit of Nature that runs thorow all, echoing and doubling the Blow towards another) wounded at Home, when the aſtrial aſſumed Bodies are ſtricken elſewhere; as the Strings of a Second Harp, tune to ane uniſon, Sounds, though only ane be ſtruck; yet theſe People have not a ſecond, or ſo groſs a Bodie at all, to be ſo pierced; but as Air, which when divyded units againe; or if they feel Pain by a Blow, they are better Phyſicians than wee, and quickly cure it. They are not ſubject to ſore Sickneſſes, but dwindle and decay at a certain Period, all about ane Age. Some ſay their continual Sadneſs is becauſe of their pendulous State, (like thoſe Men, Luc. 13. 2. 6.) as uncertain what at the laſt Revolution will become of them, when they are lock't up into ane unchangeable Condition; and if they have any frolic Fitts of Mirth, 'tis as the conſtrained grinning of a Mort-head, or rather as acted on a Stage, and moved by another, ther [than?] cordially comeing of themſelves. But other Men of the Second Sight, being illiterate, and unwary in their Obſervations, learn from thoſe; one averring thoſe ſubterranean People to be departed Souls, attending awhile in this inferior State, and clothed with Bodies procured throwgh their Almſdeeds in this Lyfe; fluid, active, ætheriall Vehicles to hold them, that they may not ſcatter, or wander, and be loſt in the Totum, or their firſt Nothing; but if any were ſo impious as to have given no Alms, they ſay when the Souls of ſuch do depairt, they ſleep in an unaictve State till they reſume the terreſtriall Bodies again: others, that what the Low-countrey Scotts calls a Wreath, and the Irish TAIBHSHE [1] or Death's Meſſenger, (appearing ſometimes as a little rough Dog, and if croſſed and conjured in Time, will be pacified by the Death of any other Creature inſtead of the ſick Man,) is only exuvious Fumes of the Man approaching Death, exhal'd and congeal'd into a various Likneſs, [2] (as Ships and Armies are ſometimes ſhapt in the Air,) and called aſtral Bodies, agitated as Wild-fire with Wind, and are neather Souls or counterfeiting Spirits; yet not a few avouch (as is ſaid,) that ſurelie theſe are a numerous People by them ſelves, having their own Polities. Which Diverſities of Judgments may occaſion ſeverall Inconſonancies in this Rehearſall, after the narroweſt Scrutiny made about it.

Footnotes;

1 The Death-candle is called DRUIG.

2 --"The Wreath (wraith) . . . is only exuvious fumes of the Man. . . . exhaled and congealed into a various likeness." What is this theory of "Men illiterate and unwary in their Observations," but Von Hartmann's doctrine of "the nerve force which issues from the body of the medium, and then proceeds to set up fresh centres of force in all neighbouring objects . . . while it still remains under the control of the medium's unconscious will"? See Mr. Walter Leaf on Hartmann's Der Geisterhypothese des Spiritismus, Proc. S. P. R., xix. 293 It is amusing to find a learned German coinciding in scientific theory with "ignorant and unwary" Highland seers. Both regard the phantasms as manifestations of "nerve-force," "exuvious fumes," and as "neither souls nor counterfeiting spirits."

CHAPTER 8

8. THEIR Weapons are moſt what ſolid earthly Bodies, nothing of Iron, but much of Stone, like to yellow ſoft Flint Spa, ſhaped like a barbed Arrow-head, but flung like a Dairt, with great Force. Theſe Armes (cut by Airt and Tools it ſeems beyond humane) have ſomething of the Nature of Thunderbolt ſubtilty, and mortally wounding the vital Parts without breaking the Skin; of which Wounds I have obſerved in Beaſts, and felt them with my Hands. They are not as infallible Benjamites, hitting at a Hair's-breadth; nor are they wholly unvanquiſhable, at leaſt in Appearance.

THE MEN of that SECOND SIGHT do not diſcover ſtrange Things when aſked, but at Fits and Raptures, as if inſpyred with ſome Genius at that Inſtant, which before did lurk in or about them. Thus I have frequently ſpoke to one of them, who in his Tranſport told he cut the Bodie of one of thoſe People in two with his Iron Weapon, and ſo eſcaped this Onſet, yet he ſaw nothing left behind of that appearing divyded; at other Times he out wreſted [wreſtled?] ſome of them. His Neibours often perceaved this Man to diſappear at a certane Place, and about one Hour after to become viſible, and diſcover him ſelfe near a Bow-ſhot from the firſt Place. It was in that Place where he became inviſible, ſaid he, that the Subterraneans did encounter and combate with him. Thoſe who are unſeened or unſanctified (called Fey) are ſaid to be pierced or wounded with thoſe People's Weapons, which makes them do ſomewhat verie unlike their former Practice, cauſing a sudden Alteration, yet the Cauſe thereof unperceavable at preſent; nor have they Power (either they cannot make uſe of their natural Powers, or aſk't not the heavenly Aid,) to eſcape the Blow impendent. A Man of the Second Sight perceaved a Perſon standing by him (found to others view) wholly gored in Blood, and he (amazed-like) bid him inſtantly flee. The whole Man laught at his Airt and Warning, ſince there was no appearance of Danger. He had ſcarce contracted his Lips from Laughter, when unexpectedly his Enemy leapt in at his Side, and ſtab'd him with their Weapons. They alſo pierce Cows or other Animals, uſewally ſaid to be Elf-ſhot, whoſe pureſt Subſtance (if they die) theſe Subterraneans take to live on, viz. the aereal and ætherial Parts, the moſt ſpirituous Matter for prolonging of Life, ſuch as Aquavitæ (moderately taken) is among Liquors, leaving the terreſtrial behind. The Cure of ſuch Hurts is, only for a Man to find out the Hole with his Finger; as if the Spirits flowing from a Man's warme Hand were Antidote ſufficient againſt their poyſon'd Dairts.

CHAPTER 9

9. As Birds and Beaſts, whoſe Bodies are much uſed to the Change of the frie and open Air, forſee Storms; ſo thoſe inviſible People are more ſagacious to underſtand by the Books of Nature Things to come, than wee, who are peſtered with the groſſer Dregs of all elementary Mixtures, and have our purer Spirits choaked by them. The Deer ſcents out a Man and Powder (tho a late Invention) at a great Diſtance; a hungry Hunter, Bread; and the Raven, a Carrion: Ther Brains, being long clarified by the high and ſubtil Air, will obſerve a very ſmall Change in a Trice. Thus a Man of the Second Sight, perceaving the Operations of theſe forecaſting inviſible People among us, (indulged thorow a ſtupendious Providence to give Warnings of ſome remarkable Events, either in the Air, Earth, or Waters,) told he ſaw a Winding-ſhroud creeping on a walking healthful Perſons Legs till it come to the Knee; and afterwards it came up to the Midle, then to the Shoulders, and at laſt over the Head, which was viſible to no other Perſone. And by obſerving the Spaces of Time betwixt the ſeverall Stages, he eaſily gueſſed how long the Man was to live who wore the Shroud; for when it approached his Head, he told that ſuch a Perſon was ripe for the Grave.

CHAPTER 10

10. THERE be many Places called Fairie-hills, which the Mountain People think impious and dangerous to peel or diſcover, by taking Earth or Wood from them; ſuperſtitiouſly beleiving the Souls of their Predeceſſors to dwell there. 1 And for that End (ſay they) a Mote or Mount was dedicate beſide every Church-yard, to receive the Souls till their adjacent Bodies ariſe, and ſo become as a Fairie-hill; they uſeing Bodies of Air when called Abroad. They alſo affirme thoſe Creatures that move inviſibly in a Houſe, and caſt hug great Stones, but do no much Hurt, becauſe counter-wrought by ſome more courteous and charitable Spirits that are everywhere ready to defend Men, (Dan. 10. 13.) to be Souls that have not attained their Reſt, thorough a vehement Deſire of revealling a Murther or notable Injurie done or receaved, or a Treaſure that was forgot in their Liftyme on Earth, which when diſcloſ'd to a Conjurer alone, the Ghoſt quite removes.

IN the nixt Country to that of my former Reſidence, about the Year 1676, when there was ſome Scarcity of Graine, a marvelous Illapſe and Viſion ſtrongly ſtruck the Imagination of two Women in one Night, living at a good Diſtance from one another, about a Treaſure hid in a Hill, called SITHBHRUAICH, or Fayrie-hill. The Appearance of a Treaſure was firſt repreſented to the Fancy, and then an audible Voyce named the Place where it was to their awaking Senſes. Whereupon both aroſe, and meitting accidentallie at the Place, diſcovered their Deſigne; and joyntly digging, found a Veſſell as large as a Scottiſh Peck, full of ſmall Pieces of good Money, of ancient Coyn; which halving betuixt them, they ſold in Diſh-fulls for Diſh-fulls of Meall to the Countrey People. Very many of undoubted Credit ſaw, and had of the Coyn to this Day. But whither it was a good or bad Angell, one of the ſubterranean People, or the reſſleſs Soul of him who hid it, that diſcovered it, and to what End it was done, I leave to the Examination of others.

Footnotes;

1 --"Fairy hills." The hypothesis that the Fairy belief may be a tradition of an ancient race dwelling in subterranean homes, is older than Mr. McRitchie or Sir Walter Scott. In his Scottish Scenery (1803), Dr. Cririe suggests that the germ of the Fairy myth is the existence of dispossessed aboriginals dwelling in subterranean houses, in some places called Picts' houses, covered with artificial mounds. The lights seen near the mounds are lights actually carried by the mound-dwellers. Dr. Cririe works out in some detail "this marvellously absurd supposition," as the Quarterly Review calls it (vol. lix., p. 280).

CHAPTER 11

11. THESE Subterraneans have Controverſies, Doubts, Diſputs, Feuds, and Siding of Parties; there being ſome Ignorance in all Creatures, and the vaſteſt created Intelligences not compaſſing all Things. As to Vice and Sin, whatever their own Laws be, ſure, according to ours, and Equity, natural, civil, and reveal'd, they tranſgreſs and commit Acts of Injuſtice, and Sin, by what is above ſaid, as to their ſtealling of Nurſes to their Children, and that other ſort of Plaginiſm in catching our Children away, (may ſeem to heir ſome Eſtate in thoſe inviſible Dominions,) which never returne. For the Inconvenience of their Succubi, who tryſt with Men, it is abominable; but for Swearing and Intemperance, they are not obſerved ſo ſubjct to thoſe Irregularities, as to Envy, Spite, Hypocracie, Lieing, and Diſſimulation.

CHAPTER 12

12. As our Religion oblidges us not to make a peremptory and curious Search into the ſe Obſtruſeneſſes, ſo that the Hiſtories of all Ages give as many plain Examples of extraordinary Occurrances as make a modeſt Inquiry not contemptable. How much is written of Pigme's, Fairies, Nymphs, Syrens, Apparitions, which tho not the tenth Part true, yet could not ſpring of nothing! Even Engliſh Authors relate (of) Barry Iſland, in Glamorganſhire, that laying your Ear into a Clift of the Rocks, blowing of Bellows, ſtricking of Hammers, claſhing of Armour, fyling of Iron, will be heard diſtinctly ever ſince Merlin inchaunted thoſe ſubterranean Wights to a ſolid manuall forging of Arm's to Aurelius Ambroſius and his Brittans, till he returned; which Merlin being killed in a Battell, and not coming to looſe the Knot, theſe active Vulcans are there ty'd to a perpetuall Labour. But to dip no deeper into this Well, I will nixt give ſome Account how the Seer my Informer comes to have this ſecret Way of Correſpondence beyond other Mortalls.

THERE be odd Solemnities at inveſting a Man with the Priviledges of the whole Miſtery of this Second Sight. He muſt run a Tedder of Hair (which bound a Corps to the Bier) in a Helix [?] about his Midle, from End to End; then bow his Head downwards, as did Elijah, 1 Kings, 18. 42. and look back thorough his Legs untill he ſie a Funerall advance till the People croſs two Marches; or look thus back thorough a Hole where was a Knot of Fir. But if the Wind change Points while the Hair Tedder is ty'd about him, he is in Peril of his Lyfe. The uſewall Method for a curious Perſon to get a tranſient Sight of this otherwiſe inviſible Crew of Subterraneans, (if impotently and over raſhly ſought,) is to put his [left Foot under the Wizard's right] Foot, and the Seer's Hand is put on the Inquirer's Head, who is to look over the Wizard's right Shoulder, (which hes ane ill Appearance, as if by this Ceremony ane implicit Surrender were made of all betwixt the Wizard's Foot and his Hand, ere the Perſon can be admitted a privado to the Airt;) then will he ſee a Multitude of Wight's, like furious hardie Men, flocking to him haiſtily from all Quarters, as thick as Atoms in the Air; which are no Nonentities or Phantaſms, Creatures proceiding from ane affrighted Apprehenſione, confuſed or crazed Senſe, but Realities, appearing to a ſtable Man in his awaking Senſe, and enduring a rationall Tryall of their Being. Thes thorow Fear ſtrick him breathleſs and ſpeechleſs. The Wizard, defending the Lawfullneſs of his Skill, forbids ſuch Horror, and comforts his Novice by telling of Zacharias, as being ſtruck ſpeechleſs at ſeeing Apparitions, Luke, 1. 20. Then he further maintains his Airt, by vouching Eliſha to have had the ſame, and diſcloſ'd it thus unto his Servant in 2 Kings, 6. 17. when he blinded the Syrians; and Peter in Act, 5. 9. forſeing the Death of Saphira, by perceaving as it were her Winding-ſheet about her before hand; and Paul, in 2nd Corinth. 12. 4. who got ſuch a Viſion and Sight as ſhould not, nor could be told. Eliſha alſo in his Chamber ſaw Gehazi his Servant, at a great Diſtance, taking a reward from Naaman, 2d Kings, 5. 26. Hence were the Prophets frequently called SEERS, or Men of a 2d or more exhalted Sight than others. He acts for his Purpoſe alſo Math. 4. 8. where the Devil undertakes to give even Jeſus a Sight of all Nations, and the fineſt Things in the World, at one Glance, tho in their naturall Situations and Stations at a vaſt Diſtance from other. And 'tis ſaid expreſly he did let ſie them; not in a Map it ſeems, nor by a phantaſtick magicall jugling of the Sight, which he could not impoſe upon ſo diſcovering a Perſon. It would appear then to have been a Sight of real ſolid Subſtances, and Things of worth, which he intended as a Bait for his Purpoſe. Whence it might ſeem, (compairing this Relation of Math. 4. 8. with the former,) that the extraordinary or Second Sight can be given by the Miniſtery of bad as weill as good Spirits to thoſe that will embrace it. And the Inſtance of Balaam and the Pytheniſs make it nothing the leſs probable. Thus alſo the Seer trains his Scholler, by telling of the Gradations of Nature, ordered by a wiſe Provydence; that as the Sight of Bats and Owls tranſcend that of Shrews and Moles, ſo the viſive Faculties of Men are clearer than thoſe of Owls; as Eagles, Lynxs, and Cats are brighter than Mens. And again, that Men of the Second Sight (being deſigned to give warnings againſt ſecret Engyns) ſurpaſs the ordinary Viſion of other Men, which is a native Habit in ſome, deſcended from their Anceſtors, and acquired as ane artificiall Improvement of their natural Sight in others; reſembling in their own Kynd the uſuall artificiall Helps of optic Glaſſes, (as Proſpectives, Teleſcopes, and Microſcopes,) without which aſcititious Aids thoſe Men here treated of do perceive Things that, for their Smallneſs, or Subtility, and Secrecy, are inviſible to others, tho dayly converſant with them; they having ſuch a Beam continuallie about them as that of the Sun, which when it ſhines clear only, lets common Eyes ſee the Atomes, in the Air, that without thoſe Rayes they could not diſcern; for ſome have this Second Sight tranſmitted from Father to Sone thorow the whole Family, without their own Conſent or others teaching, proceeding only from a Bounty of Providence it ſeems, or by Compact, or by a complexionall Quality of the firſt Acquirer. As it may ſeem alike ſtrange (yet nothing vicious) in ſuch as Maſter Great-rake, [1] the Iriſh Stroaker, Seventh-ſons, and others that cure the King's Evill, and chaſe away Deſeaſes and Pains, with only ſtroaking of the affected Pairt; which (if it be not the Reliques of miraculous Operations, or ſome ſecret Virtue in the Womb, of the Parent, which increaſeth until Seventh-ſons be borne, and decreaſeth by the ſame Degrees afterwards,) proceids only from the ſanitive Balſome of their healthfull Conſtitutions; Virtue going out from them by ſpirituous Effluxes unto the Patient, and their vigorous healthy Spirits affecting the ſick as uſewally the unhealthy Fumes of the ſick infect the ſound and whole.

Footnotes;

1 --"Master Greatrake, the Irish Stroaker." Glanvill, in Essays on Several Important Subjects (1675), prints a letter from an Irish Bishop on Greatrex, the "stroker." He cured diseases "by a sanative contagion." According to the Bishop, Greatrex had an impression that he could do "faith-healing," and found that he could, but whether by virtue of some special power or by "the people's fancy," he knew not. He frequently failed, and his patients had relapses. See his own Account of Strange Cures: in a Letter to Robert Boyle. London, 1666.

CHAPTER 13

13. THE Minor Sort of Seers prognoſticat many future Events, only for a Month's Space, from the Shoulder-bone of a Sheep on which a Knife never came, (for as before is ſaid, and the Nazarits of old had ſomething of it) Iron hinders all the Opperations of those that travell in the Intrigues of theſe hidden Dominions. By looking into the Bone, they will tell if Whoredom be committed in the Owner's Houſe; what Money the Maſter of the Sheep had; if any will die out of that Houſe for that Moneth; and if any Cattell there will take a Trake, as if Planet-ſtruck. Then will they preſcribe a Preſervative and Prevention.

CHAPTER 14

14. A WOMAN (it ſeems ane Exception from the generall Rule,) ſingularlie wiſe in theſe Matters of Foirſight, living in Colaſnach, ane Iſle of the Hebrides, (in the Time of the Marqueſs of Montroſe his Wars with the States in Scotland,) being notorious among many; and ſo examined by ſome that violently ſeazed that Iſle, if ſhe ſaw them coming or not? She ſaid, ſhe ſaw them coming many Hours before they came in View of the Iſle. But earneſtly looking, ſhe ſome times took them for Enemyes, ſometime for Friends; and morover they look't as if they went from the Iſle, not as Men approaching it, which made her not put the Inhabitants on their Guard. The Matter was, that the Barge wherein the Enemie ſailed, was a little befoir taken from the Inhabitants of that fame Iſle, and the Men had their Backs towards the Iſle, when they were plying the oares towards it. Thus this old Scout and Delphian Oracle was at leaſt deceived, and did deceave. Being aſked who gave her ſuch Sights and Warnings, ſhe ſaid, that as ſoon as ſhe ſet three Croſſes of Straw upon the Palm of her Hand, a great ugly Beaſt ſprang out of the Earth neer her, and flew in the Air. If what ſhe enquired had Succeſs according to her Wiſh, the Beaſt would deſcend calmly, and lick up the Croſſes. If it would not ſucceid, the Beaſt would furiouſly thruſt her and the Croſſes over on the Ground, and ſo vaniſh to his Place.

CHAPTER 15

15. AMONG other Inſtances of undoubted Verity, proving in theſe the Being of ſuch aerial People, or Species of Creatures not vulgarly known, I add the ſubſequent Relations, ſome whereof I have from my Acquaintance with the Actors and Patients, and the Reſt from the Eye-witneſſes to the Matter of Fact. The firſt whereof ſhall be of the Woman taken out of her Child-bed, and having a lingring Image of her ſubſtituted Bodie in her Roome, which Reſemblance decay'd, dy'd, and was bur'd. But the Perſon ſtollen returning to her Huſband after two Years Space, he being convinced by many undenyable Tokens that ſhe was his former Wyfe, admitted her Home, and had diverſe Children by her. Among other Reports ſhe gave her Huſband, this was one: That ſhe perceived litle what they did in the ſpacious Houſe ſhe lodg'd in, untill ſhe anointed one of her Eyes with a certain Unction that was by her; which they perceaving to have acqainted her with their Actions, they fain'd her blind of that Eye with a Puff of their Breath. She found the Place full of Light, without any Fountain or Lamp from whence it did ſpring. This Perſon lived in the Countrey nixt to that of my laſt Reſidence, and might furniſh Matter of Diſpute amongſt Caſuiſts, whither if her Huſband had been mary'd in the Interim of her two Years Abſence, he was oblidged to divorſe from the ſecond Spouſe at the Return of the firſt. There is ane Airt, appearingly without Superſtition, for recovering of ſuch as are ſtolen, but think it ſuperfluous to inſert it.

I SAW a Woman of fourtie Years of Age, and examined her (having another Clergie Man in my Companie) about a Report that paſt of her long faſting, [*her Name is not intyre*.] [1] It was told by them of the Houſe, as well as her ſelfe, that ſhe tooke verie little or no Food for ſeverall Years paſt; that ſhe tarried in the Fields over Night, ſaw and converſed with a People ſhe knew not, having wandered in ſeeking of her Sheep, and ſleep't upon a Hillock, and finding her ſelf tranſported to another Place before Day. The Woman had a Child ſince that Time, and is ſtill prettie melanchollyous and ſilent, hardly ever ſeen to laugh. Her natural Heat and radical Moiſture ſeem to be equally balanced, lyke ane unextinguiſhed Lamp, and going in a Circle, not unlike to the faint Lyfe of Bees, and ſome Sort of Birds, that ſleep all the Winter over, and revive in the Spring.

IT is uſuall in all magicall Airts to have the Candidates prepoſſeſſit with a Believe of their Tutor's Skill, and Ability to perform their Feats, and act their jugling Pranks and Legerdemain; but a Perſon called Stewart, poſſeſſed with a prejudice at that was ſpoken of the 2d Sight, and living near to my Houſe, was ſoe put to it by a Seer, before many Witneſſes, that he loſt his Speech and Power of his Legs, and breathing exceſſively, as if expyring, becauſe of the many fearfull Wights that appeared to him. The Companie were forced to carrie him into the Houſe.

IT is notoriouſly known what in Killin, within Perthſhire, fell tragically out with a Yeoman that liv'd hard by, who coming into a Companie within ane Ale-houſe, where a Seer ſat at Table, that at the Sight of the Intrant Neighbour, the Seer ſtarting, roſe to go out of the Hous; and being aſked the Reaſon of his haſt, told that the intrant Man ſhould die within two Days; at which News the named Intrant ſlabb'd the Seer, and was himſelf executed two Days after for the Fact.

A MINISTER, verie intelligent, but miſbelieving all ſuch Sights as were not ordinar, chanceing to be in a narrow Lane with a Seer, who perceaving a Wight of a known Viſage furioſlie to encounter them, the Seer deſired the Miniſter to turn out of the Way; who ſcorning his Reaſon, and holding him ſelfe in the Path with them, when the Seer was going haſtily out of the Way, they were both violently caſt a ſide to a good Diſtance, and the Fall made them lame for all their Lyfe. A little after the Miniſter was carried Home, one came to tol the Bell for the Death of the Man whoſe Repreſentation met them in the narrow Path ſome Halfe ane Hour before.

ANOTHER Example is: A Seer in Kintyre, in Scotland, ſitting at Table with diverſe others, ſuddenly did caſt his Head aſide. The Companie aſking him why he did it, he anſwered, that ſuch a Friend of his, by Name, then in Ireland, threatened immediately to caſt a Diſhfull of Butter in his Face. The Men wrote down the Day and Hour, and ſent to the Gentleman to know the Truth; which Deed the Gentleman declared he did at that verie Time, for he knew that his Friend was a Seer, and would make ſport with it. The Men that were preſent, and examined the Matter exactly, told me this Story; and with all, that a Seer would with all his Opticks perceive no other Object ſo readily as this, at ſuch a Diſtance.

Footnotes;

1 Thus in the manuscript, which is only a Transcript of Mr. Kirk's Original. Perhaps M'Intyre?

A SUCCINT ACCOMPT OF MY LORD TARBOTT'S RELATIONS

IN A LETTER TO THE
HONOURABLE ROBERT BOYLE, ESQUIRE,
OF THE
PREDICTIONS MADE BY SEERS,
Whereof himſelf was Ear and Eye-witneſs.

[I thought fit to adjoyne [it] hereunto, that I might not be thought ſingular in this Diſquiſition; that the Mater of Fact might be undenyably made out; and that I might, with all Submiſſion, give Annotations, with Animadverſions, on his ſuppoſed Cauſes of that Phenomenon, with my Reaſons of Diſſent from his judgement.]

SIR,

I HEARD very much, but beleived very little, of the Second Sight; yet its being aſſumed by ſeverall of great Veracity, I was induced to make Inquirie after it in the Year 1652, being then confin'd to abide in the North of Scotland by the Engliſh Uſurpers. The more generall Accounts of it were, that many Highlanders, yet far more Iſlanders, were qualified with this Second Sight; that Men, Women, and Children, indiſtinctly, were ſubject to it, and Children, where Parents were not. Some times People came to age, who had it not when young, nor could any tell by what Means produced. It is a Trouble to moſt of them who are ſubject to it, and they would be rid of it any Rate if they could. The Sight is of no long Duration, only continuing ſo long as they can keep their Eyes ſteady without twinkling. The hardy therefore fix their look, that they may ſee the longer; but the timorous ſee only Glances, their Eyes always twinkles at the firſt Sight of the Object. That which generally is ſeen by them, are the Species of living Creatures, and of inanimate Things, which was in Motion, ſuch as Ships, and Habits upon Perſons. They never ſie the Species of any Perſon who is already dead. What they foirſie fails not to exiſt in the Mode, and in that Place where it appears to them. They cannot well know what Space of Time ſhall interveen between the Apparition and the real Exiſtance: But ſome of the hardieſt and longeſt Experience have ſome Rules for Conjectures; as, if they ſie a Man with a ſhrowding Sheet in the Apparition, they will conjecture at the Nearneſs or Remoteneſs of his Death by the more or leſs of his Bodie that is covered by it. They will ordinarily ſie their abſent Friends, tho at a great Diſtance, ſome tymes no leſs than from America to Scotland, ſitting, ſtanding, or walking in ſome certain Place; and then they conclude with a Aſſurance that they will ſie them ſo and there. If a Man be in love with a Woman, they will ordinarily ſie the Species of that Man ſtanding by her, and ſo likewiſe if a Woman be in love; and they conjecture at their Enjoyments (of each other) by the Species touching (of) the Perſon, or appearing at a Diſtance from her (if they enjoy not one another.) If they ſie the Species of any Perſon who is ſick to die, they ſie them covered over with the ſhrowding Sheet.

THESE Generalls I had verified to me by ſuch of them as did ſie, and were eſteemed honeſt and ſober by all the Neighbourhood; for I inquired after ſuch for my Information. And becauſe there were more of theſe Seers in the Iſles of Lewis, Harris, and Uiſt, than in any other Place, I did entreat Sir James M'Donald (who is now dead) Sir Normand M'Loud, and Mr. Daniel Moriſon, a verie honeſt Perſon, (who are ſtill alive,) to make Inquirie in this uncouth Sight, and to acquaint me therewith; which they did, and all found ane Agriement in theſe Generalls, and informed me of many Inſtances confirming what they ſaid. But though Men of Diſcretion and Honour, being but at 2d Hand, I will chooſe rather to put myſelf than my Friends on the Hazard of being laughed at for incredible Relations.

I WAS once travelling in the Highlands, and a good Number of Servants with me, as is uſuall there; and one of them going a little before me, entering into a Houſe where I was to ſtay all Night, and going haiſtily to the Door, he ſuddenly ſtept back with a Screech, and did fall by a Stone, which hit his Foot. I aſked what the Matter was, for he ſeemed to be very much frighted. He told me very ſeriouſly that I ſhould not lodge in that Houſe, becauſe ſhortly a dead Coffin would be carried out of it, for many were carrying of it when he was heard cry. I neglecting his Words, and ſtaying there, he ſaid to other of his Servants, he was ſorry for it, and that ſurely what he ſaw would ſhortly come to paſs. Tho no ſick Perſon was then there, yet the Landlord, a healthy Highlander, died of ane appoplectick Fit before I left the Houſe.

In the year 1653, Alexander Monro (afterward Lieut. Coll. to the Earl of Dunbarton's Regiment,) and I were walking in a Place called Ullabill, in Lochbroom, on a little Plain, at the Foot of a rugged Hill. There was a Servant working with a Spade in the Walk before us; his Back was to us, and his Face to the Hill. Before we came to him, he let the Spade fall, and looked toward the Hill. He took Notice of us as wee paſſed neer by him, which made me look at him; and

perceiving him to ſtair a little ſtrangely, I conjectured him to be a Seer. I called at him, at which he ſtarted and ſmiled. What are you doing? ſaid I. He anſwered, I have ſeen a very ſtrange Thing; ane Army of Engliſhmen, leeding of Horſes, coming doun that Hill; and a Number of them are come down to the Plain, and eating the Barley, which is growing in the Field neer to the Hill. This was on the 4th May, (for I notted the Day,) and it was four or fyve Days before the Barley was ſown in the Field he ſpoke of. Alexander Monro aſked him how he knew they were Engliſhmen? He ſaid, becauſe they were leeding of Horſes, and had on Hats and Bootts, which he knew no Scot Man would have there. We took little Notice of the whole Storie, as other than a fooliſh Viſion; but wiſhed that ane Engliſh Partie were there, we being then at Warr with them, and the Place almoſt unacceſſable for Horſemen. But in the Beginning of Auguſt therafter, the Earle of Midleton (then Lieut. for the King in the Highlands) having occaſion to march a Party of his toward the South Highlands, he ſent his Foot thorow a Place called Inverlawell; and the Fore-partie which was firſt down the Hill, did fall off eating the Barley which was on the litle Plain under it. And Monro calling to mynd what the Seer told us, in May preceiding, he wrote of it, and ſent ane Expreſs to me to Lochſlin, in Roſs, (where I then was) with it.

I HAD Occaſion once to be in Companie where a Young Lady was, (excuſe my not naming of Perſons,) and I was told there was a notable Seer in the Companie. I called him to ſpeak with me, as I did ordinarly when I found any of them; and after he had anſwered me to ſeveral Queſtions, I aſked if he knew any Perſon to be in love with that Lady. He ſaid he did, but he knew not the Perſon; for during the two Dayes he had been in her Company, he perceaved one ſtanding neer her, and his Head leaning on her Shoulder; which he ſaid did fore-tell that the Man ſhould marrie her, and die before her, according to his Obſervation. This was in the Year 1655. I deſired him to deſcribe the Perſon, which he did; ſo that I could conjecture, by the Deſcription, of ſuch a one, who was of that Ladyes Acquaintance, tho there were no thought of their Marriage till two Years thereafter. And having Occaſion, in the Year 1657, to find this Seer, who was ane Iſlander, in Company with the other Perſon whom I conjectured to have been deſcribed by him, I called him aſide, and aſked if that was the Perſon he ſaw beſide the Lady near two Years then paſt. He ſaid it was he indeed, for he had ſeen that Lady juſt then ſtanding by him Hand in Hand. This was ſome few Months before their Marriage, and that Man is ſince dead, and the Lady ſtill alive.

I SHALL trouble you but with one more, which I thought moſt remarkable of any that occurred to me. In January 1652, the above mentioned Lieut. Coll. Alex. Monro and I happened to be in the Houſe of one Wm. M'Cleud of Ferrinlea, in the County of Roſs.

He, the Landlord, and I were ſitting in three Chairs neir the Fire, and in the Corner of the great Chimney there were two Iſlanders, who were that verie Night come to the Hous, and were related to the Landlord. While the one of them was talking with Monro, I perceaved the other to look oddly toward me. From this Look, and his being ane Iſlander, I conjectured him a Seer, and aſked him, at what he ſtair'd? He anſwered, by deſiring me to riſe from that Chair, for it was ane unluckie one. I aſked him why. He anſwered, becauſe there was a dead Man in the Chair nixt to me. Well, ſaid I, if it be in the nixt Chair, I may keep mine own. But what is the Likneſs of the Man? He ſaid he was a tall Man, with a long Grey Coat, booted, and one of his Legs hanging over the Arme of the Chair, and his head hanging dead to the other Side, and his Arme backward, as if it were brocken. There were ſome Engliſh Troops then quartered near that Place, and there being at that Time a great Froſt after a Thaw, the Country was covered all over with Yce. Four or Fyve of the Engliſh ryding by this Houſe ſome two Hours after the Viſion, while we were ſitting by the Fire, we heard a great Noiſe, which prov'd to be thoſe Troopers, with the Help of other Servants, carrying in one of their Number, who had got a very miſcheivous Fall, and had his Arme broke; and falling frequently in ſwooning Fits, they brought him into the Hall, and ſet him in the verie Chair, and in the verie Poſture that the Seer had propheſied. But the Man did not die, though he recovered with great Difficulty.

AMONG the Accounts given me by Sir Normand M'clud, there was one worth of ſpecial Notice, which was thus. There [was] a Gentleman in the Iſle of Harris, who was always ſeen by the Seers with ane Arrow in his Thigh. Such in the Iſle who thought thoſe prognoſtications infalliable, did not doubt but he would be ſhot in the Thigh before he died. Sir Normand told me that he heard it the Subject of their Diſcourſe for many Years. At laſt he died without any ſuch Accident. Sir Normand was at his Buriall, at St Clement's Church in the Harris. At the ſame Time, the Corps of another another Gentleman was brought to be buried in the ſame verie Church. The Friends on either Side came to debate who ſhould firſt enter the Church, and in a Trice from Words they came to Blows. One of the Number (who was arm'd with Bow and Arrows) let one fly among them. (Now everie Familie in that Iſle have their Buriall-place in the Church in Stone Cheſts, and the Bodies are carried in open Biers to the Buriall-place.) Sir Normand having appeaſed the Tumult, one of the Arrows was found ſhot in the dead Man's Thigh. To this Sir Normand was a Witneſs.

IN the Account which Mr Daniel Moriſon, Parſon in the Lewis, gave me, there was one, tho it be hetergeneous from

the ſubject, yet it may [be] worth your Notice. It was of a young Woman in his Pariſh, who was mightily frightned by ſeeing her own Image ſtill before her, alwayes when ſhe came to the open Air; the Back of the Image being alwayes to her, ſo that it was not a reflection as in a Mirrour, but the Species of ſuch a Body as her own, and in a very like Habit, which appeared to herſelf continually before her. The Parſon keept her a long whyle with him, but had no Remedy of her Evill, which troubled her exceidingly. I was told afterwards, that when ſhe was four or fyve Years elder ſhe ſaw it not.

THESE are Matters of Fact, which I aſſure yow they are truely related. But theſe, and all others that occurred to me, by Information or otherwiſe, could never lead me into a remote Conjecture of the Cauſe of ſo extraordinary a Phænomenon. Whither it be a Quality in the Eyes of ſome People into theſe Pairts, concurring with a Quality in the Air alſo; whither ſuch Species be every where, tho not ſeen by the Want of Eyes ſo qualified, or from whatever other Cauſe, I muſt leave to the Inquiry of clearer judgements than mine. But a Hint may be taken from this image which appeared ſtill to this Woman abovementioned, and from another mentioned by Ariſtotle, in the 4th of his Metaphyſicks (if I remember right, for it is long ſince I read it;) as alſo from the common Opinion that young Infants (unſullied with many Objects) do ſie Appearitions, which were not ſeen by thoſe of elder Years; as like wife from this, that ſeveralls did ſie the Second Sight when in the Highlands or Iſles, yet when tranſported to live in other Countreys, eſpecially in America, they quite loſe this Qualitie, as was told me by a Gentleman who knew ſome of them in Barbadoes, who did ſee no Viſion there, altho he knew them to be Seers when they lived in the Iſles of Scotland.

Thus far my Lord Tarbett.

==========

CONCLUSIONS

My LORD, after narrow Inqui*ſ*ition, hath delivered many true and remarkable ob*ſ*erves on this Subject; yet to encourage a further Scrutiny, I crave leave to *ſ*ay,

THAT 1. But a few Women are endued with this Sight in re*ſ*pect of Men, and their Predictions not *ſ*o certane.

2. This Sight is not criminal, *ſ*ince a Man can come by it unawares, and without his Con*ſ*ent; but it is certaine he *ſ*ie more fatall and fearfull Things than he do glad*ſ*ome.

3. THE Seers avouch, that *ſ*everalls who go to the Siths, (or People at Re*ſ*t, and, in re*ſ*pect of us, in Peace,) before the natural Period of their Lyfe expyre, do frequently appear to them.

4. A VEHEMENT De*ſ*yre to attain this Airt is very helpfull to the Inquyrer; and the Species of ane Ab*ſ*ent Friend, which appears to the Seers, as clearly as if he had *ſ*ent his lively Picture to pre*ſ*ent it *ſ*elfe before him, is no phanta*ſ*tick Shaddow of a *ſ*ick Apprehen*ſ*ion, but a reality, and a Me*ſſ*inger, coming for unknown Rea*ſ*ons, not from the originall Similitude of it *ſ*elfe, but from a more *ſ*wift and pragmantick People, which recreat them *ſ*elves in offering *ſ*ecret Intelligence to Men, tho generally they are unacquainted with that Kind of Corre*ſ*pondence, as if they had lived in a different element from them.

5. THO my Collections were written long before I *ſ*aw My Lord of Tarbett's, yet I am glad that his de*ſ*criptions and mine corre*ſ*pond *ſ*o nearly. The Maid my Lord mentions, who *ſ*aw her Image *ſ*till before her, *ſ*uteth with the CO-WALKER named in my Account; which tho *ſ*ome, at fir*ſ*t Thought, might conjecture to be by the Refraction of a Cloud or Mi*ſ*t, as in the Parelij, (the whole Air and every Drop of Water being a Mirrour to returne the Species of Things, were our vi*ſ*ive Faculty *ſ*harpe enough to apprehend them,) or a naturall Reflexion, from the *ſ*ame Rea*ſ*ons that an Echo can be redoubled by Airt; yet it were more fa*ſ*able to impute this Second Sight to a Quality infu*ſ*ed into the Eye by ane Unction: for Witchies have a *ſ*leepie Oyntment, that, when applyed, troubles their Fanta*ſ*ies, advancing it to have unu*ſ*uall Figures and Shapes repre*ſ*ented to it, as if it were a Fit of Fanatici*ſ*m, Hypocondriack Melancholly, or Po*ſſe ſſ*ion of *ſ*ome in*ſ*inuating Spirit, rai*ſ*ing the Soul beyond its common Strain, if the palpable In*ſ*tances and Realities *ſ*een, and innocently objected to the Sen*ſ*es did not di*ſ*prove it, make the Matter a palpable Verity, and no Deception; yet *ſ*ince this Sight can be be*ſ*towed without Oyntment, or dangerous Compact, the Qualification is not of *ſ*o bad an Originall. Therefore,

6. By my Lord's good Leave, I pre*ſ*ume to *ſ*ay, that this Sight can be no Quality of the Air nor of the Eyes; becaus, 1. such as live in the *ſ*ame Air, and *ſ*ie all other Things as farr off and as clearly, yet have not the SECOND SIGHT. 2. A SEER can give another Per*ſ*on this Sight tran*ſ*iently, by putting his Hand and Foot in the Po*ſ*ture he requires of him. 3. The un*ſ*ullied Eyes of Infants can naturally perceave no new unaccu*ſ*tomed Objects, but what appear to other Men, unle*ſ*s exalted and clarified *ſ*ome Way, as Ballaam's A*ſ*s for a Time; tho in a Witches Eye the Beholder cannot *ſ*ie his own Image reflected, as in the Eyes of other People; *ſ*o that Defect of Objects, as well as Diver*ſ*ities of the Subject, may appear differently on *ſ*everall Tempers and Ages. 4. Tho al*ſ*o *ſ*ome are of *ſ*o venemous a Con*ſ*titution, by being radicated in Envy and Malice, that they pierce and kill (like a Cockatrice) whatever Creature they fir*ſ*t *ſ*et their Eye on in the Morning; *ſ*o was it with Walter Grahame, *ſ*ome Time living in the Paroch wherein now I am, who killed his own Cow after commending its Fatne*ſ*s, and *ſ*hot a Hair with his Eyes, having prai*ſ*ed its *ſ*wiftne*ſ*s, (*ſ*uch was the Infection of ane evill Eye;) albeit this was unu*ſ*uall, yet he *ſ*aw no Object but what was obvious to other Men as well as to him*ſ*elfe. 5. If the being tran*ſ*ported to live in another Countrey did ob*ſ*cure the Second Sight, nather the Par*ſ*on nor the Maid needed be much troubled for her Reflex-*ſ*elfe; a little Peregrination, and going from her wonted Home, would have *ſ*alved her Fear. Wherefore,

7. SINCE the Things *ſ*een by the Seers are real Entities, the Pre*ſ*ages and Predictions found true, but a few endued with this Sight, and tho*ſ*e not of bad Lyves, or addicted to Malifices, the true Solution of the Phænomenon *ſ*eems rather to be, the courteous Endeavours of our fellow Creatures in the Invi*ſ*ible World to convince us, (in Oppo*ſ*ition to Sadduce's, Socinians, and Athei*ſ*ts,) of a Deity; of Spirits; of a po*ſſ*ible and harmle*ſ*s Method of Corre*ſ*pondence betwixt Men and them, even in this Lyfe; of their Operation for our Caution and Warning; of the Orders and Degrees of Angells, whereof one Order, with Bodies of Air conden*ſ*ed and curiou*ſ*ly *ſ*hap't, may be nixt to Man, *ſ*uperior to him in Under*ſ*tanding, yet unconfirmed; and of their Region, Habitation, and Influences on Man, greater than that of Starrs on inanimat Bodies; a Knowledge (belike) re*ſ*erved for the*ſ*e la*ſ*t athei*ſ*tick Ages, wherein the Profanity of Mens Lives

hath debauched and blinded their Under*f*tanding, as to MOSES, JESUS, and the Prophets, (unle*f*s they get Convictions from Things formerly known,) as from the Regions of the Dead: nor doth the cea*f*ing of the Vi*f*ions, upon the Seers Tran*f*migration into forrein Kingdoms, make his Lord*f*hip's Conjecture of the Quality of the Air and Eye a white (while (?)--JBH) the more probable; but, on the Contrary, it confirms greatly my Account of ane Invi*f*ible People, guardian over and care-full of Men, who have their different Offices and Abilities in di*f*tinct Counterey's, as appears in Dan. 10. 13. viz. about I*f*raels, Grecia's, and Per*f*ia's a*ff*i*f*tant Princes, whereof who *f*o prevaileth giveth Dominion and A*f*cendant to his Pupills and Va*ff*alls over the oppo*f*ite Armies and Countreys; *f*o that every Countrey and Kingdom having their topical Spirits, or Powers a*ff*i*f*ting and governing them, the SCOTTISH SEER bani*f*hed to America, being a Stranger there, as well to the invi*f*ible as to the vi*f*ible Inhabitants, and wanting a Fimiliarity of his former Corre*f*pondents, he could not have the Favour and Warnings, by the *f*everall Vi*f*ions and Predictions which were wont to be granted him by the*f*e Acquantances and Favourites in his own Countrey. For if what he wont to *f*ie were Realities, (as I have made appear,) 'twere too great ane Honour for Scotland to have *f*uch *f*eldom-*f*een Watchers and predominant Powers over it alone, acting in it *f*o expre*ff*ly, and all other Nations wholly de*f*titute of the lyke; tho, without all peradventure, all other People wanted the right Key of their Cabinet, and the exact Method of Corre*f*pondence with them, except the *f*agacious active Scots, as many of them have retained it of a long Time, and by Surpry*f*es and Raptures do often foirtell what in Kyndne*f*s is really repre*f*ented to them at *f*everall Occa*f*ions. To which Purpo*f*e the learned lynx-ey'd Mr. Baxter, on Rev. 12. 7. writting of the Fight betwixt Michaell and the Dragon, gives a verie pertinent Note, viz. That he knows not but ere any great Action (e*f*peciall tragicall) is don on Earth, that fir*f*t the Battell and Victory is acted and atchieved in the Air betwixt the good and evill Spirits: Thus he. It *f*eems the*f*e were the mens Guardians; and the lyke Battells are oft tymes perceav'd in a Loaft (sic--JBH) in the Nycht-time; the Event of which myght ea*f*ily be repre*f*ented by *f*ome one of the Number to a Corre*f*pondent on Earth, as frequently the Report of great Actions have been more *f*wiftly caried to other Countreys than all the Airt of us Mortals could po*ff*ibly di*f*patch it. St. Au*f*tine, (Augustine?--JBH) on Mark, 9. 4. giveth no *f*mall Intimation of this Truth, averring that Elias appeared with Je*f*us on the Mount in his proper Bodie, but Mo*f*es in ane aereall Bodie, a*ff*umed like the Angels who appeared, and had Ability to eat with Abraham, tho no Nece*ff*ity on the Account of their Bodies. As lyke wife the late Doctrine of the Pre-exi*f*tence of Souls, living into aereall Vehicles, gives a *f*ingular Hint of the Po*ff*ibility of the Thing, if not a direct Prooff of the whole A*ff*ertion; which yet moreover may be illuminated by diver*f*e other In*f*tances of the lyke Nature, and as wonderfull, be*f*ides what is above *f*aid. As,

8. THE invi*f*ible Wights which haunt Hou*f*es *f*eem rather to be *f*ome of our *f*ubterranean Inhabitants, (which appear often to Men of the Second Sight,) than evill Spirits or Devills; becau*f*e, tho they throw great Stones, Pieces of Earth and Wood, at the Inhabitants, they hurt them not at all, as if they acted not malitiou*f*ly, like Devills at all, but in Sport, lyke Buffoons and Drolls. All Ages have affoorded *f*ome ob*f*cure Te*f*timonies of it, as Pythagoras his Doctrine of Tran*f*migration; Socrates's Dæmon that gave him [Warning] of future Dangers; Platoe's cla*ff*ing them into various vehiculated Specie*f*es of Spirits; Dioni*f*ius Areopagita's mar*f*halling nyne Orders of Spirits, *f*uperiour and *f*ubordinate; the Poets their borrowing of the Philo*f*ophers, and adding their own Fancies of Fountain, River, and Sea Nymphs, Wood, Hill, and Montain Inhabitants, and that every Place and Thing, in Cities and Countreys, had *f*peciall invi*f*ible regular Gods and Governours. Cardan *f*peaks of his Father his *f*eeing the Species of his Friend, in a moon-*f*hyn Night, riding fiercely by his Window on a white Hor*f*e, the verie Night his Friend dy'd at a Va*f*t Di*f*tance from him; by which he under*f*tood that *f*ome Alteration would *f*uddenly en*f*ue. Cornelius Aggrippa, and the learned Dr. Mor, have *f*everall Pa*ff*ages tending that Way. The Noctambulo's them*f*elves would appear to have *f*ome forrein joquing Spirit po*ff*e*ff*ing and *f*upporting them, when they walk on deep Waters and Topes of Hou*f*es without Danger, when a*f*leep and in the dark; for it was no way probable that their Apprehen*f*ion, and *f*trong Imagination *f*etting the Animal Spirits a work to move the Body, could pre*f*erve it from *f*inking in the Deepth, or falling down head-long, when a*f*leep, any more than when awake, the Body being then as ponderous as before; and it is hard to attribute it to a Spirit flatelie evill and Enemy to Man, becau*f*e the Noctambulo returns to his own Place *f*afe. And the mo*f*t furious Tribe of the Dæmons are not permitted by Providence to attacke Men *f*o frequently either by Night or by Day: For in our Highlands, as there may be many fair Ladies of this aereal Order, which do often try*f*t with la*f*civious young Men, in the quality of Succubi, or light*f*ome Paramours and Strumpets, called Leannain Sith, or familiar Spirits (in Dewter. 18. 11.); *f*o do many of our Hyghlanders, as if a *f*trangling by the Night MARE, pre*ff*ed with a fearfull. Dream, or rather po*ff*e*ff*ed by one of our aereall Neighbours, ri*f*e up fierce in the Night, and apprehending the neere*f*t Weapons, do pu*f*h and thru*f*t at all Per*f*ons in the *f*ame Room with them, *f*ometymes wounding their own Comerades to dead. The lyke whereof fell *f*adly out within a few Miles of me at the writting, hereof I add but one In*f*tance more, of a very young Maid, who lived neir to my la*f*t Re*f*idence, that in one Night learned a large Peice of Poe*f*y, by the frequent Repetition of it, from one of our nimble and courteous Spirits, whereof a Part was pious, the re*f*t *f*uper*f*titious, (for I have a Copy of it,) and no other Per*f*on was ever heard to repeat it before, nor was the Maid capable to compo*f*e it of her*f*elf,

9. He demonſtrated and made evident to Senſe this extraordinary Viſion of our Tramontain Seers, and what is ſeen by them, by what is ſaid above, many haveing ſeen this ſame Spectres and Apparitions at once, haveing their viſive Faculties entire; for *non eſt diſputandum de guſtu*. Itt now remaines to ſhew that it is not unfutable to Reaſon nor the Holy Scriptures.

FIRST, That it is not repugnant to Reaſon, doeth appear from this, that it is no leſs ſtrange for Immortal Sparks and Souls to come and be immerſed into groſs terreſtrial elementary Bodies, and be ſo propagated, ſo nouriſhed, ſo fed, ſoe cloathed as they are, and breathe in ſuch ane Air and World prepared for them, then for Hollanders or Hollow-cavern Inhabitants to live and traffick among us, in another State of Being, without our Knowledge. For Raymond de Subinde, in his 3d Booke, Chap. 12. argues quaintly, that all Sorts of Living Creatures have a happie rational Politie of there own, with great Contentment; which Government and mutual Converſe of theirs they all pride and pluim themſelves, becauſe it is as unknown to Man, as Man is to them. Much more, that the Sone of the HIGHEST SPIRIT ſhould aſſume a Bodie like ours, convinces all the World that no other Thing that is poſſible needs be much wondered at.

2. The Manucodiata, or Bird of Paradiſe, living in the higheſt Region of the Air; common Birds in the ſecond Region; Flies and Inſects in the loweſt; Men and Beaſts on the Earth's Surface; Worms, Otters, Badgers, in Waters; lyke wiſe Hell is inhabited at the Centre, and Heaven in the Circumference: can we then think the middle Cavities of the Earth emptie? I have ſeen in Weems, (a Place in the Countie of Fyfe, in Scotland,) divers Caves cut out as vaſt Temples under Ground; the lyke is a Countie of England; in Malta is a Cave, wherein Stons of a curious Cut are thrown in great Numbers every Day; ſo I have had barbed Arrow-heads of yellow Flint, that could not be cut ſo ſmall and neat, of ſo brittle a Subſtance, by all the Airt of Man. It would ſeem therefoir that theſe mention'd Works were done by certaine Spirits of pure Organs, and not by Devills, whoſe continual Torments could not allow them ſo much Leaſure. Beſides theſe, I have found fyve Curioſities in Scotland, not much obſerv'd to be elſewhere. 1. The Brounies, who in ſome Families are Drudges, clean the Houſes and Diſhes after all go to Bed, taking with him his Portion of Food and removing befor Day-break. 2. The Maſon Word, which tho ſome make a Miſterie of it, I will not conceal a little of what I know. It is lyke a Rabbinical Tradition, in way of Comment on Jachin and Boaz, the two Pillars erected in Solomon's Temple, (1 Kings, 7. 21.) with ane Addition of ſome ſecret Signe delyvered from Hand to Hand, by which they know and become familiar one with another. 3. This Second Sight, ſo largely treated of before. 4. Charmes, and curing by them very many Diſeaſes, ſometimes by transferring the Sicknes to another. 5. A being Proof of Lead, Iron, and Silver or a Brieve making Men invulnerable. Divers of our Scottiſh Commanders and Souldiers have been ſeen with blue Markes only, after they were ſhot with leaden Balls; which ſeems to be an Italian Trick, for they ſeem to be a People too currious and magically inclyned. Finally Iris-men, our Northern-Scotiſh, and our Athole Men are ſo much addicted to and delighted with Harps and Muſick, as if, like King Saul, they were poſſeſſed with a forrein Spirit, only with this Difference, that Muſick did put Saul's Pley-fellow a ſleep, but rouſed and awaked our Men, vanquiſhing their own Spirits at Pleaſure, as if they were impotent of its Powers, and unable to command it; for wee have ſeen ſome poor Beggers of them, chattering their Teeth for Cold, that how ſoon they ſaw the Fire, and heard the Harp, leapt thorow the Houſe like Goats and Satyrs. As there paralell Stories in all Countries and Ages reported of theſe our obſcure People, (which are no Dotages,) ſo is it no more of Neceſſitie to us fully to know their Beings and Manner of Life, then to underſtand diſtinctly the Politic of the nyne Orders of Angels; or with what Oyl the Lamp of the Sun is maintained ſo long and regularlie; or why the Moon is called a great Luminary in Scripture, while it only appears to be ſo; or if the Moon be truly inhabited, becauſe Teleſcopes diſcover Seas and Mountains in it, as well as flaming Furniſhes in the Sun; or why the Diſcovery of America was look't on as a Fairie Tale, and the Reporters hooted at as Inventors of ridiculous Utopias, or the firſt probable Aſſerters puniſhed as Inventures of new Gods and Worlds; or why in England the King cures the Struma by ſtroaking, and the Seventh Son in Scotland; whither his temperat Complexion conveys a Balſome, and ſucks out the corrupting Principles by a frequent warme ſanative Contact, or whither the Parents of the Seventh Child put furth a more eminent Virtue to his Production than to all the Reſt, as being the certain Meridian and hight to which their Vigour aſcends, and from that furth have a graduall declyning into a feebleneſs of the Bodie and its Production. And then, 1. Why is not the 7th Son infected himſelfe by that Contagion he extracts from another? 2. How can continual ſtroaking with a cold Hand have ſoe ſtrong a natural Operation, as to exhale all the Infections warming corroding Vapours. 3. Why may not a 7th Daughter have the ſame Vertue? So that it appears, albeit, a happie natural Conſtitution concurre, yet ſomething in it above Nature. Therefore every Age hath left ſome ſecret for its Diſcoverie; who knows but this Entercourſe bewixt the two Kinds of rationall Inhabitants of the ſame Earth may be not only beleived ſhortly, but as friely entertain'd, and as well known, as now the Airt of Navigation, Printing, Limning, riding on Saddles with Stirrups, and the Diſcoveries of Microſcopes, which were ſometimes a great a Wonder, and as hard to be beleived.

10. THO I will not be ſo curious nor ſo peremptorie as he who will prove the Poſſibility of the Philoſopher's Stone

from Scripture, Job, 28. 1. 2. Job, 22. 24. 25.; or the Pluralitie of Worlds, from John, 14. 2. and Hebrews ii. 3.; nor the Circulation of Blood from Eccles. 12. and 6.; nor the Tanifmanical Airt, from the Blind and Lame mentioned in 2d of Samuel, 5. 6. yet I humblie propofe thefe Paffages which may give fome Light to our Subject at leaft, and fhow that this Polity and Rank of People is not a Thing impoffible, nor the modeft and innocent Scrutiny of them impertinent or unfafe. The Legion or Brigad of Spirits (mentioned Mark, 5. 10.) befought our Saviour not to fend them away out of the Countrey; which fhows they were DÆMONES LOCI, Topical Spirits, and peculiar Superintendents and Supervifors affign'd to that Province. And the Power over the Nations granted (Rev. 2. 26.) to the Conquerors of Vice and Infidelitie, Sound fomewhat to that Purpofe. Tobit had a Dæmon attending Marriage, Chap. 6. Verfe, 15; and in Matth. 4. and 5. ane evill Spirit came in a Vifible Shape to tempt our Saviour, who himfelfe denyed not the fenfible appearing of Ghofts to our Sight, but faid, their Bodies were not compofed of Flefh and Bones, as ours, Luke, 24- 39. And in Philip. 2. 10. our verie Subterraneans are expreffly faid to bow to the Name of JESUS. Elifha, not intellectually only, but fenfibly, faw Gehazi when out of the Reach of ane ordinary View. It wants not good Evidents that there are more managed by God's Spirits, good, evill, and intermediate Spirits, among Men in this World, then we are aware of; the good Spirits ingefting fair and heroick Apprehenfions and Images of Vertue and the divyne Life, thereby animating us to act for a higher Happines, according to our Improvement; and relinquifhing us as ftrangely upon our Neglect, or our embraceing the deceatfull fyrene-like Pictures and Reprefentations of Pleafures and Gain, prefented to our Imaginations by evill and fportfull Angells, to allure to ane unthinking, ungenerous, and fenfual Lyfe; non of them having power to compell us to any Mifdemeanour without our flat Confent. Moreover, this Life of ours being called a Warfair, and God's faying that at laft there will be no Peace to the Wicked, our buffie and filent Companions alfo being called Siths, or People at Reft and Quiet, in refpect of us; and withall many Ghofts appearing to Men that want this Second Sight, in the very Shapes, and fpeaking the fame Language, they did when incorporate and alive with us; a Matter that is of ane old imprefcriptible Tradition, (our Highlanders making ftill a Diftinction betwixt Sluagh Saoghalta and Sluagh Sith, averring that the Souls goe to the Sith when diflodged;) many real Treafures and Murders being difcovered by Souls that pafs from among our felves, or by the Kindnefs of thefe our airie Neighbours, non of which Spirits can be altogither inorganical. No lefs than the Confeits about Purgatory, or a State of Refcue; the Limbus Patrum et Infantum, Inventions, [which] tho mifapplyed, yet are not Chimæras, and altogither groundlefs. For ab origine, it is nothing but blanfh and faint Difcoveries of this SECRET REPUBLICK Of ours here treated on, and additional Fictions of Monks doting and crazied Heads, our Creed faying that our Saviour defcended εἰς ᾅδου, to the invifible Place and People. And many Divines fuppofing that the Deity appear'd in a vifible Shape feen by Adam in the Cooll of the Day, and fpeaking to him with ane audible voice. And Jefus, probably by the Miniftery of invifible Attendants, conveying more meat of the fame Kind to the fyve Thowfand that wes fed by him with a very few Loaves and Fifhes, (for a new Creation it was not.) The Zijmjiim and Ochim, in Ifa. 13. 21. 22. Thes Satyres, and doolfull unknown Creatures of Iflands and Deferts, feem to have a plain Profpect that Way. Finally, the eternal Happinefs enjoyed in the 3d Heavens, being more myfterious than moft of Men take it to be. It is not a fenfe whollie adduced to Scripture to fay, that this SIGHT, and the due Objects of it, hath fome Veftige in holy Write, but rather 'tis modeftly deduced from it.

11. It only now remains to anfear the obvious Objections againft the Reality and Lawfullnefs of this Speculation.

QUESTION 1. How do you falve the Second Sight from Compact and Witchcraft?

ANSWER, Tho this Correfpondence with the Intermediate Unconfirm'd People (betwixt Man and Angell) be not ordinary to all of us who are Superterraneans, yet this SIGHT falling fome Perfons by Accident, and its being connatural to others from their Birth, the Derivation of it cannot always be wicked. A too great Curiofitie, indeed, to acquyre any unneceffary Airt, may be blameworthy; but diverfe of the SECRET COMMONWEALTH may, by Permiffion, difcover themfelves as innocently to us, who are in another State, as fome of us Men do to Fifhes, which are in another Element, when we plunge and dive into the Bottom of the Seas, their native Region; and in Procefs of Time we may come to converfe as familiarly with thefe nimble and agile Clans (but with greater Pleafure and Profit,) as we do now with the Chino's Antipodes.

QUESTION 2. Are they fubject to Vice, Lusts? Paffion, and Injuftice, as we who live on the Surface of the Earth?

ANSWER. The Seers tell us that thefe wandering Aereal People have not fuch an Impetus and fatall Tendency to any Vice as Men, as not being drenched into fo grofs and dregy Bodies as we, but yet are in ane imperfect State, and fome of them making better Effays for heroick Actions than others; having the fame Meafures of Vertue and Vice as wee, and ftill expecting advancement to a higher and more fplendid State of Lyfe. One of them is ftronger than many Men, yet do not incline to hurt Mankind, except by Commiffion for a grofs Mifdemeanour, as the deftroying Angell of Ægypt, and the Affyrians, Exod. 12. 29. 2 Kings, 10. 35. They haunt moft where is moft Barbaritie; and therefoir our

ignorant Anceſtors, to prevent the Inſults of that ſtrange People, uſed as rude and courſe a Remedie; ſuch as Exorciſms, Donations, and Vows: But how ſoon ever the true Piety prevailed in any Place, it did not put the Inhabitants beyond the Reach and Awthoritie of theſe ſubtile inferiour Co-inhabitants and Colleagues of ours: The FATHER OF ALL SPIRITS, and the Perſon himſelfe, having the only Command of his Soul and Actions, a concurrance they may have to what is virtuously done; for upon committing of a foul Deed, one will find a Demure upon his Soul, as if his cheerfull Collegue had deſerted him.

QUESTION 3. Do theſe airie Tribes procreate? If ſo, how are they nouriſhed, and at what period of Time do they die?

ANSWER. Suppoſing all Spirits to be created at once in the Beginning, Souls to pre-exist and to circle about into ſeveral States of Probationſhip; to make them either totally unexcuſable, or perfectly happie againſt the laſt Day, ſolves all the Difficulties. But in very Deed, and ſpeaking ſuteable to the Nature of Things, there is no more Abſurditie for a Spirit to inform ane Infant in Bodie of Airs, than a Bodie compoſed of dull and druſie Earth; the beſt of Spirits have alwayes delyghted more to appear into aereal, than into terreſtrial Bodyes. They feed moſt what on Quinteſſences, and aetheriall Eſſences. The Pith and Spirits only of Women's Milk feed their Children, being artificially conveyed, (as Air and Oyl ſink into our Bodies,) to make them vigorous and freſh. And this ſhorter Way of conveying a pure Aliment, (without the uſuall Digeſtions,) by tranſfuſing it, and tranſpyring thorow the Pores into the Veins, Arteries, and Veſſells that ſupplie the Bodie, is nothing more abſurd, than ane Infant's being fed by the Navel before it is borne, or than a Plant, which groweth by attracting a livelie juice from the Earth thorow many ſmall Roots and Tendons, whose courſer Pairts be adapted and made connatural to the Whole, doth quickly coaleſce by the ambient Cold; and ſo are condenſ'd and bak'd up into a confirm'd Wood in the one, and ſolid Bodie of the Fleſh and Bone in the other. A Notion which, if intertained and approv'd, may ſhew that the late Invention of ſoaking and tranſfuſing (not Blood, but) athereal virtuall Spirits, may be uſefull both for Nouriſhment and Health, whereof is a Veſtige in the damnable Practiſe of evill Angells, their ſucking of Blood and Spirits out of Witches Bodys (till they drew them into a deform'd and dry Leanneſs,) to ſeid their own Vehicles withall, leaving what we call the Witches Mark behind; a Spot that I have ſeen, as a ſmall Mole, horny, and brown-coloured; throw which Mark, when a large Braſs Pin was thruſt (both in Buttock, Noſe, and Rooff of the Mouth,) till it bowed and become crooked, the Witches, both Men and Women, nather felt a Pain, nor did bleed, nor knew the preciſe Time when this was adoing to them, (there Eyes only being covered.) Now the Air being a Body as well as Earth, no Reaſon can be given why there may not be Particles of more vivific Spirit form'd of it for Procreation, then is poſſible to be of Earth, which takes more Time and Pains to rarify and ripen it, ere it can come to have a prolific Virtue. And if our Aping Darlings did not thus procreate, there whole Number would be exhauſted after a conſiderable Space of Time. For tho they are of more refyned Bodies and Intellectualls than wee, and of far leſs heavy and corruptive Humours, (which cauſe a Diſſolution,) yet many of their Lives being diſſonant to right Reaſon and their own Laws, and their Vehicles not being wholly frie of Luſt and Paſſion, eſpecially of the more ſpirituall and hautie Sins they paſs (after a long healthy Lyfe) into one Orb and Receptacle fitted for their Degree, till they come under the general Cognizance of the laſt Day.

QUESTION 4. Doth the acquiring of this Second Sight make any Change on the Acquirers Body, Mind, or Actions?

ANSWER. All uncouth SIGHTS enfeebles the SEER. Daniel, tho familiar with divyne Viſions, yet fell frequently doun without Strength, when dazzled with a Power which had the Aſcendant of, and paſſed on him beyond his Comprehenſion, Chap. 10. 8. 17. So our SEER is put in a Rapture, Tranſport, and ſort of Death, as diveſted of his Body and all its Senſes, when he is firſt made participant of this curious Peice of Knowledge: But it maketh no Wramp or Strain in the Underſtanding of any; only to the Fancy's of clownish or illiterate Men, it creates ſome Affrightments and Diſturbances, becauſe of the Strongneſs of the Showes, and their Unacquaintedneſs with them. And as for their Lyfe, the Perſons endued with this Rarity are, for the moſt Part, candid, honeſt, and ſociable People. If any of them be ſubject to Immoralities, this obſtruſe Skill is not to be blamed for it; for unleſs themſelves be the Tempters, the Colonies of the Inviſible Plantations, with which they intercommune, do provoke them by no Villainy or Malifice, nather at their firſt Acquaintance nor after a long Familiarity.

QUESTION 5. Doth not Sathan interpoſe in ſuch Caſes by many ſubtile unthought Inſinuations, as to him who let the Fly, or Familiar, go out of the Box, and yet found the Fly of his own putting in, as ſerviceable as the other would have been?

ANSWER. The Goodneſs of the Lyfe, and Deſigns of the ancient Prophets and Seers, was one of the beſt Prooffs of their Miſſion. [1]

Footnotes;

1 The original Transcriber has added: "See the Rest in a little Manuscript belonging to Coline Kirk," probably the author's son of that name.--A. L.

NOTE

IN trying to collect evidence as to the Rerrick "evil spirit" from Kirk-Session Records, I have been most kindly assisted by the Rev. Mr. M'Conachie, Minister of Rerrick. Mr. M'Conachie finds that only two parishes in the Stewartry, Kells and Girthon, have records containing the years 1695, 1696. The records of Rerrick do not go so far back. We are therefore left to the pamphlet of 1696, by Telfair, which is an unusually business-like statement, the names of attesting witnesses being added in the marginal notes. For phenomena similarly similar to those of Rerrick, Obeah, by Mr. H. J. Bell, may be consulted. (Obeah, Sampson Low & Co., London, 1889, p. 93.)

POSTSCRIPT

IT has been said that no trace can be found of a printed Secret Commonwealth before 1815. The present editor is inclined to believe that in 1699 the work was still in manuscript. In a letter of Lord Reay's to Mr. Samuel Pepys (Oct. 24, 1699), he says, "I have got a manuscript since I last came to Scotland, whose author, though a parson, after giving a very full account of the Second Sight, defends there being no sin in it. . . . With the first opportunity I shall send you a copy of his books." This description answers very well to Mr. Kirk's treatise, and to no other contemporary work with which I am acquainted, unless it be *A Discourse of the Second Sight*, by the Rev. Mr. John Frazer, minister of Tirce and Coll. There were, doubtless, other parsons busy with these topics; and the minister of Rerrick informs me that several MSS. by Mr. Telfair, author of the tract already quoted, were only dispersed about 1877, Examples of these clerical psychical researchers may be found in C. K. Sharpe's prefatory notice to Law's Memorials (Edinburgh, 1818). Such an one is the Rev. Robert Knox, who writes from Cavers to the Rev. Mr. Wyllie on the case of Sir George Maxwell of Pollock. He dare not attribute the mediumship of Janet Douglas "positively to an evil cause. . . . *It is our ignorance of any natural agent* that makes us impute the effects to evil spirits" (*Memorials*, p. lxxv). Moreover, Lord Reay writes as if his "parson" were still alive in 1699, whereas Mr. Kirk "went to his own herd" in 1692. "I am promised the acquaintance of this man, of which I am very covetous." Lord Reay was at Durness, and may not have heard of the mishap which carried the minister of Aberfoyle into Fairyland. It may be added that Dr. Hickes writes to Mr. Pepys about neolithic arrow heads as "a subject of near alliance to that of the Second Sight, and of witchcraft, which is akin to them both." He also speaks of "a very tragical, but authentic story told me by the Duke of Lauderdale, which happened in the family of Sir John Dalrymple, Laird of Stair, and then Lord President. His Grace had no sooner told it me, but my Lord President coming into the room, he desired my Lord to tell it himself, which, altering his countenance, he did with a very melancholick air; but it is so long since that I dare not trust my memory with relating the particulars of it" (June 19, 1700).

Dr. Hickes calls the first Lord Stair "John," Scott calls him "James." There can be no doubt that Dr. Hickes refers to the woful tale of the bride of Lammermoor, who died on September 12, 1669. Law, in his *Memorials*, says she "was harled through the house"--by spirits, he means. This "harling" or tossing about of a patient, probably epileptic, we have noticed in many of the old stories, as in the modern instance of "Mr. H." Now, in his Introduction to the *Bride of Lammermoor*, Scott gives all the authorities at his command: Law, Symson's *Elegie*, and Hamilton of Whitelaw's *Satire*, which avers that Satan seized the bride and "threw the bridegroom from the nuptial bed." Sir Walter was unacquainted with Dr. Hickes' hint, which actually produces the bride's own father as evidence for a story which was plainly regarded as supernatural. It is most unlucky that Dr. Hickes distrusted his memory. However, it is something to feel assured that "a memorable story" was accepted at the time by the family of the bride, and was known to Lauderdale. 1 Lauderdale himself, by the way, was a psychical researcher, and accommodated Richard Baxter with some accounts of haunted houses, published in his *World of Spirits*. One story of a haunted house, where a spectral hand appeared, he gives on the authority of "the Rev. James Sharp," afterwards the famous Archbishop. Lauderdale inspected the famed Loudun nuns, and saw only "wanton wenches singing baudy songs in French." His letter to Mr. Baxter is dated March 12, 1659. His best haunted house is of the Epworth type.

Footnotes;

1 The letters to Pepys are quoted from his Correspondence, published as Vol. X. of his Diary (New York, 1885).